

form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha-ra. 20/ 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumb. 578 152

D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it thana-b and plant in these "gardens" calabash gourds, aha-s, which they hollow out for butter jars, or they plant gourd fruit, heh-na/mah, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [222] [312] [415] [77]

From home training he knows only three activities that provide his food: gathering; hunting; and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

I. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [185] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [212] •

alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach. 225

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kiri or fish with a hook bought from the whites. In general, however, the Hottentots, that today live along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (8) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages
etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay. 226

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; this rotten meat, so prepared, is supposed to have kept for many months. 227

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw sometimes of freshly slaughtered cattle. 228

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphins. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, dried in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them. 229

Among the lesser sea animals, certain mussels and shells have always formed one of the chief foods of the coastal dwellers from the Cape of Good Hope up to Cape Cross. Great heaps of petaloid shells mixed with bits of pottery and the remains of oyster eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 22. 230

The large lobster, Janus islandii Link., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so successful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hãt), v.). 251

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

Meat soup, uwo-h, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed oxskin is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //go-hu, they pour drippings or melted butter and close the opening with cow dung. 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself first of all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (/el-Jadai-h) or cooled (/a-dai-h), the fresh milk is mixed with various vegetables according to the time of year: the blossoms of the Acacia hurrda wild. (//ha-reh, the flower of the thorn tree) and the green pea-sized fruit [187] of the ebony tree (Euclea pseudobona E. Mey., called: ina-run) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (/hãhãh) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable food). 262 252 254 [77] [228]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like urine, called pin milk, */hãhãh. Yãhãh is milk, soured and allowed to become thick in a pail, the cream of which (laohãh, also used as sweet cream) is churned into butter.

Making butter, //mbe, is done in the following way: the sour 485
milk is poured from the wooden pail into a calabash, aba-s. This 252
gourd flask, the narrow opening of which is closed with a wooden 234
plug, is rolled at a slant on a soft base that is usually made of skins.
This is done in the bright sunlight or near a fire. After rolling for
about three hours, the gourd is finally moved so slowly that the butter
can collect on the top. Then the fluid is drawn off and drunk, and
the butter, sha//m/i-b, i. e., calabash fat, is piled in a wooden pail
(!kxao, verb): it is eaten either fresh (!kxao//m/i-b) or fried
(!g/-be//m/i-b).

To increase the amount of butter the fresh thicker roots of a plant 234
which resembles in habit a *Portulaca* of the Kalahari, is placed in 252
the milk calabash. Because the body (!kxao) of the plant is well [324]
covered (!kx) with hairs (!u-!g) it bears the name !u-!kx/!kx-s.

The mashi a madila of the Bechuana corresponds to the 171
*hu-nin/hu-ni-milk of the Hottentots. The fresh milk is poured into 234
a similarly-named calabash which has an opening cut out the width of 252
a hand and is left standing for about two days until it is curdled, leav-
ing a watery sourish fluid at the top and a firm mass at the bottom
(!hare-b).

[188] The wooden milk pail (!hott-g) is preferably carved from 485
the wood of a willow-like tree (!huil-b) that grows abundantly in the 234
Orange River valley. A handmade funnel, !v!xru-s, also seems to be-
long to the original dairy utensils of the Hottentots; I did not get a
chance to see it.

Fresh goat's milk is the chief food of the Hottentot children; the 234
adults also drink it !v!x in order to keep the cow's milk for butter. 252

In addition to game from hunting and the products of cattle raising 155
there are many foods of "the little people" as they might be called,
which the Hottentot seeks in the wilderness or obtains by chance. An
impoverished, nomadic folk has to rely on gathering its food in such a
manner.

There are no mammals that the impoverished Hottentot will not 242
eat; mice; hares; rock rabbits; porcupines, "!d-waht" (probably 176
Cynictis penicillata G. Cav.), wildcats and jackals; I saw them all
put in the cooking pot. Even hyenas are eaten. Eating their heart is 125
supposed to make one extremely sleepy, a superstition that evidently 127
originated from the heavy daytime sleep of the hyena.

Birds other than those hunted (cf. Hunt) are sometimes caught and eaten by children. On the other hand the adults sometimes do not despise turtles and lizards. The turtle, Vauri-s (in Little Namaland: /no-rob), is killed with a stone and roasted in an open fire in its shell. Meat and eggs are enjoyed without anything added to them. If the woman wants to use the shell as a buchu box, the soft parts are scooped out, the intestines removed and the rest roasted. [Picture: Zonurus polysomus Smith. actual size].

Several kinds of lizards, such as the one pictured here, called *//uru-s, are roasted in the hot ashes and eaten primarily by the young Hottentots. [180] The fat of the //uru-s and of a new Mabulia species which is taken from the body of a freshly killed animal, is wrapped in grass by the children and sucked like candy.

The insect world also provides the Hottentots with several welcome dishes. The most modest one consists of a kind of beetle called *//ma. These beetles are eaten only by the children, roasted or raw, after the head, legs and wings are pulled off. [Picture: larva of Acanthophorus capensis White, on the left hiding in a passage made by itself, about 4/5 natural size]. The warvelings "Bushman" who roam around in Great Namaland eat a large black beetle, Acanthophorus capensis White, called *//naari-b, prepared in the same economic way. The finger-sized larva of this beetle, the thorn tree worm, *//xjo-ku-4-nia, bores into the heart wood of the Acacia horrida Willd deep long tunnels, which it fills with its excrement. The digested wood mass, often drenched with the fluid resin of the tree, overflows out of the bore-holes and solidifies to a dark-brown crisp mass which looks as though it had a sugar coating. It is eagerly collected and eaten by the Hottentots, both young and old. [Picture: Acanthophorus capensis White. About 4/5 natural size.]

[190] The larva themselves are also a delicacy. In order to reach them, they burn the thorn tree when it is moribund or dead. With sharp sticks they pull out of the glowing wood larvae that have cooked in their own fat. Or they wait until the larva sticks its rear out of the bored hole for passing excrement and spear it with a thorn.

Finding a home of edible termites demands sharper eyes than finding the thorn worms. One must find the place to dig down into the underground dwelling of Indotermes vitor (Latr.). The dung of the animals gives the first indication, tiny balls that lie in heaps ranging in size from very tiny ones to those as large as mole hills. In the area of these dung heaps can be found the mouths of the underground [See p. 16 (A)-An.] [See p. 16 (B)-An.]

1:Schultze--16A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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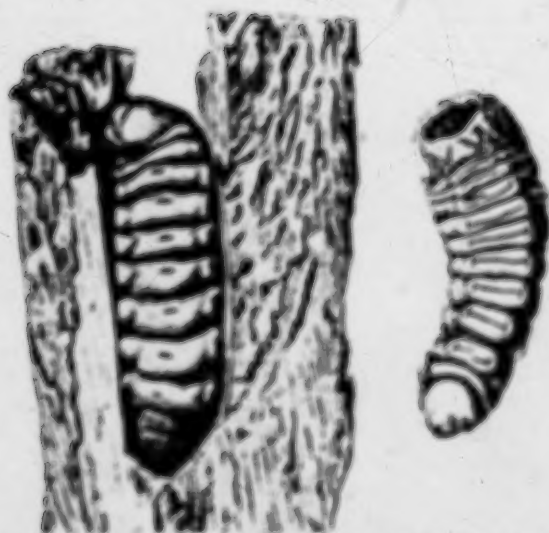
[p188]



Zonurus polynemus Smith. Actual size.

[p.189]

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Larva of *Acanthophorus capensis* White, on the left hiding in a passage made by itself, about 4/5 natural size.



Acanthophorus capensis White. About 4/5 natural size.

until all the insects are swimming around on the top. Then he scoops them up with his hands, squeezes out the water and dries them over the fire until the edible ones can be separated from the rest. The pure "Hottentot rice," "igibes", obtained in this manner, has already been slightly roasted while drying over the fire and is usually eaten without anything added. 222 252

I have often seen the insects eaten alive while being collected. While the old man fishes out the insects from the dark muddy water, the children squat around and put in their mouths anything that is crawling about. I found the animals without taste when eaten alive but when roasted they taste very good.

One dish, that cannot be depended upon every year, but which is very hearty when offered, is migratory locusts. Wherever a swarm has landed, it covers the ground and loads (iga/e) the bushes by the thousands. Therefore the Hottentot calls the insects that sit on the branches "iga/e/nu/m". Among these, the females loaded with eggs, "ikga/ig/nu/m", are the most in demand. When they have retired to their nocturnal quarters after the day's work, which consists of egg-laying, and hang massed together on the branches, the Hottentot sets fire to the bush. It flares up all over. The next morning the ashes are swept up with branches, gathered up in skins and spread out on large flat rocks. The insects with eggs are sorted out. The others are only collected if there are not enough of the ones with eggs. The collected insects are put in sacks and brought to the huts on ovens. [262] 222

[192] There the mass is spread out, women sit in a circle around it and pulverize it with stones. When it is prepared, the soft light-brown mass is loaded into skin sacks and stored. When stirred up with milk it is supposed to be better tasting than when raw. [262]

Although a swarm of locusts is a terrible plague, often destroying pasture lands, still locust burning time is a festival, at least for the young people. When the area of the locust plague is far away, the young people are released from the watchfulness of the old people, who stay home near the huts, and they now enjoy unrestrained freedom, particularly in the sexual sense. [13] 78 74

The superabundance of food allows communistic principles, always a living force among the Hottentots, to be practiced without restrictions. A person who has gathered locusts may not prevent another from eating them. Even a gesture of refusal is despised. Whoever violates of this custom, will, according to their belief, be punished by becoming sick from the locust meal. However bestial a meal of [55] 262 262

locusts may seem to us, the Hottentot honors it. A Hottentot told me, with a wonderful mixture of Christian and heathen fantasy, that God himself, when he came down from heaven and lived on the still unpopulated earth, lived for a long time only on locusts. Should he then be ashamed of it?

2. Vegetable Foods

The vegetable foods of the Hottentots consist of wild plants* with

- * The plants that belong here are mostly little known botanically and from the point of view of nourishment. Mention of them in writings is so scattered that I shall disregard summarizing these fragments and restrict myself to an account of my own few observations.

the few exceptions named above (garden crops). The most important from the point of view of quantity and nourishment are: a) the underground parts of certain plants that are filled with reserve materials such as rootstocks, tubers, or bulbs (cf. the analysis in the appendix).

The edible "field onions" (Cape Dutch: uientjes, called ixai-ran) have various forms. The brideaeae are represented in the plains around Kaleb primarily by a Babiana species (called Wynants), which are easily identified in the dry season by their withered leaves. On the other hand, a field onion grows in the Kaleb mountains which can only be found [191] when the rain has brought out the young leaves. The Hottentots call this kind which I could not classify "igao-bah."

[Picture: Babiana spec. 2/3 natural size. Murcia spec. 2/3 natural size. Ara-fob. 2/3 natural size.]

Both Uientjes species are gathered by the sack in good years. The type mentioned first is prepared in one of two ways: it is either [194] roasted in hot ashes, or the onions are cleaned of their skins while fresh and chopped up in a sack by beating them with stones. When the whole mass has been dried in the sun, it is salted and cooked with milk to a porridge.

The bulbs of another edible brideaeae, a Murcia species with particularly turned leaves (called Wynants), is supposed to have given its

[1903]
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Schizone spec.
2/3 natural size



Schizone spec.
2/3 natural size



Sch. lob
2/3 natural size

name to the place Karibib (ka-ri-beb).

Similar to bulbs are the underground reserves of edible Oxalidaceae, 222
The uientje of the Oxalis genus, called *u-/sobis by the Hottentots,
is eaten either raw or roasted in ashes. Another kind (*ha-/ob) is also
crushed in boiling milk. The Oxalis obtusa L. f. (called !kza-ros) is [252]
considered poisonous for cattle. The baboon digs up a related non-
poisonous kind. [Picture: Grielim humifusum Thbg. 2/3 natural
size]

Because of their effect on the body, several field onions should be 137
mentioned here, which have not been classified botanically. The 262
!ha?ni-Uientje (56), (57) is supposed to cause a swelling in the parotid

50. H. Schinz, Deutsche-Südwestafrika,
Forschungsreisen (1884-1887) durch die deutschen
Schutzgebiete etc. Oldenburg and Leipzig, 1891.

57. J. G. Kroenlein, Wortschatz der Khoi-Khoi,
Berlin, 1889.

gland if overindulged in. I heard a Hottentot shout at a Bergdamara
who had such swollen cheeks: *!kza-!goreb !kzoma !hanixa tanasa !,
i. e. "you, with an onion head like a male netra." The netra is well-
known for its broad head and neck.

It is said of another uientje with yellow blossoms and a brownish-
red bulb, that eating too much of it when the plant is sprouting [195]
causes blood in the urine. The name, */ao-beb perhaps also alludes
to the color of the edible part.

Which plant the Bergdamaras call *!kzō-ai-reb, and which plant
corresponds to the */a-mareb of the Hottentots, I was not able to de-
termine.

If one cannot collect the leaves and the blossoms that belong to 137
the underground tuberous objects that the Hottentot digs up, it 262
is usually impossible to classify them. Thus I can only give three names
here: Grielim humifusum Thbg. (called: *!kzu-ib, or *!kz!kzai-eb),
a Rosaceae with herbaceous juicy branches that creep along the ground
and bright sulphur-colored blossoms which furnish the Hottentots a dish
from its carrot-shaped underground parts. [Picture, Ceropegia spec,
1/2 natural size.] The same is true of an Umbelliferae, a Peucedanum
species. A twining Asclepiadaceae of the Ceropegia family forms
edible tubers like potatoes with a yellowish-brown, wrinkled and
bumpy surface. The raw tubers are hard but juicy and cool enough
to be refreshing.

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(8194)



Grilium humifusum Thbg. 2/3 natural size.

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Ceropegia spec. 1/2 natural size.

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[1963]



Omami gash.
1/2 natural size



the "Owrich foot"
2/3 natural size

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Epion



Half-ripe narra fruit. 2/3 natural size.

were simply shot down at the place by the nara bush where the owner 222
found their tracks and meted out the death sentence. If the captain 423
takes notice of such an occurrence at all, he never takes the side of 628
the slain man.

[198] For the preparation of the nara I found that the Hotientots 252
in the Waluis Bay region possessed bone knives made from the ribs or 412
the lower leg bone of cattle. The word for such a bone knife, */ā-roa
(3, f) seems to me to mean "the little sharp one" (/ā - to be sharp,
-ro, dimin., -s, personal suff., fem.). [Picture. Ornamented Bone
Knives of the Topnaars, about 1/2 natural size.]

The fruit is cut in half with these knives, and in times of abun- 262
dance, eaten raw. The insides, which can easily be separated from
the rind when the fruit is ripe, fall naturally into five double sections,
have a pale reddish-yellow color and are saturated with a cool sweet
juice, which in taste and aroma, is not unlike a thin vanilla-flavored
egg drink. But a single fruit suffices to produce on the tongue and gums
of the novice an unpleasant feeling of soreness.

The nara achieves its greatest importance as a national dish when 251
it is preserved and stored in the huts for provisions. The peeled fruit 262
is cut into pieces the size of walnuts. The ripe fruits are cooked
with a little fat, the unripe with a little water as well and stirred to a
pap with a whisk of the most primitive kind, *dōdi-b (also called [415]
!no/bo-s). Then the hot mass is poured into a sieve, a grass basket,
*gabiras, which is shaken up and down by its strong handle until the
sulphur-yellow or brownish-yellow pap has strained through. This is
poured out on a dune, after a slightly slanted bed has been smoothed
out for it. After one or two days, the mass has solidified to a dark-
brown flat cake, heavily encrusted with sand at the bottom. [Plate
IX, Nara Dune in the Kuiseb River. Salt Crusts in the Namib behind
Waluis Bay.] [199] Such a nara cake, *goa/g(a)-ribeb, is about
1/2 meter wide and 3/4 of a meter long and 3 millimeters thick,
flexible, kneadable, tough, shining with dark streaks when cut,
brownish-yellow and frayed when broken. It has the spicy smell of
fresh pumpnickel and leaves a greasy sheen on the fingers. When
I was first shown the cake, I watched the old torn dirty rag expectantly
as it was being unwrapped and in which I expected to see the delicacy,
until I realized that it was the cake itself that was being handled. It
tastes better than it looks: sweet, powerful and aromatic; it dis-
solves slowly in the mouth.

were simply shot down at the place by the nara bush where the owner found their tracks and meted out the death sentence. If the captain takes notice of such an occurrence at all, he never takes the side of the slave man.

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The fruit is cut in half with these knives, and in times of abundance, eaten raw. The insides, which can easily be separated from the rind when the fruit is ripe, fall naturally into five double sections, have a pale reddish-yellow color and are saturated with a cool sweet juice, which in taste and aroma, is not unlike a thin vanilla-flavored egg drink. But a single fruit suffices to produce on the tongue and gums of the novice an unpleasant feeling of soreness.

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[Picture. Basket Sieve of the Topnars, 1/3 natural size. Nara Whisk, 1/5 natural size. Nara Cake, 1/4 natural size.]

Each fruit contains about 250 seeds. They remain in the sieve, are spread out to dry and loaded into sacks. The soft inside of the kernel can be bitten out of the shell and is just as tasty as it is nourishing. Most of the seeds are crushed along with the shells, in a large strong wooden cup, to a brown mass that is like coarse meal. [200] This is formed into bite-size pieces by hand and eaten without anything else added.

The cup for mashing hai-on (the one depicted here, was carved from the wood of the ana tree [*Acacia albida* Del.] by a Hottentot) resembles the wooden vessel in which the Boers and the Basards crush wheat and perhaps stems from it. The pestle, //o-ab (- arm) comes from the wood of the giraffe acacia [*kameeldoorn*]. The other Cucurbitaceae (for example, Cucumis, Citrullus and Coccinia) of Namaland are inferior to the nara. Of the gourds, which they call tsa/ma-b, the Hottentots eat only the sweet kind with its meat.

Only the cattle eat the foliage and fruits of the bitter kind, so-robe-tsa/ma-b (*Citrullus colocynthis* L.). The Bushmen eat its seeds. On the other hand, gourds are decisive for the life of man and beast in large sections of the Kalahari (see above). [Picture. Pestle for nara seeds. 1/3 natural size.]

Of the edible tree fruits, in addition to those of the rasenki bush [*Zizyphus mucronatus* Willd.] and of the black ebony tree, the "wild fig," /oo/ma-s, and the seeds of an Anacardiaceae, a tsai bush, (*Rhus celastroides* Sond, called !a-nat) should be mentioned. We will become acquainted with the fruits of the Grewia flava D.C. (called tsai/s) in the Kalahari.

c) The resourcefulness of the Hottentot in his search for food, must have led him long ago to the discovery that certain ants gather seeds that may also be consumed by humans. Thus large glack ants, that are not yet classified, gather the seeds of the Auges capensis Thbg. which, enclosed in wing-shaped jamarab, are set fan-shaped in the ribbed fruits. The Hottentots plunder the stores of the ants ("ant food"), roast the seeds in a pan, crush them with stones and eat the meal.

Especially prized are such ant stores that consist exclusively or predominantly of seeds of the Aristida grasses. Such a supply of grass is called tsa-/mab. The women boil them with milk to make a porridge.

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Basket Sieve of the
Topnaars, 1/3 natural
size.



Nara Whisk, 1/5
natural size.



Nara Cake, 1/4 natural size.

[201] Finally, the food called !təni-b, which consists of the seeds of the candle bush (Sarcocaulon) are eaten. The !təni-b, with whom I collected these seeds, maintained that a snake, called !təni-b, often lives with the ants that gather their seeds. Another name for this questionable snake, that is more interesting from the ethnological standpoint than from the zoological one, is *tə-riə-tə-mi. !təni-b is an alert, hard working, young man; !tə-mi is to kill. The name thus means "young man killer." According to the story, this snake winds itself around the ankles of the ant food thief and holds him tight until a poisonous snake comes at its whistle to kill him. (Picture. Wooden winnowing basin, the lower one decorated with a burned in pattern. 1/4 natural size.)

Cleaning the ant food from dust and stones is done in a flat, long wooden vessel (*tu-bi-o-rah). The man is purified from the dusty admixture by simply swinging the vessel up and down in the air far from the body. The dust flies up in the air while the heavier parts fall back into the vessel. The food is cleaned from stones by a peculiar double motion of the vessel. The right hand holds the dish loosely on the narrow side and pushes the vessel forward and up. The left hand supports this motion, while it lets the vessel glide upwards in the rhythm of the right (holding the middle of the long side loosely with the thumb and grasping the under side with the rest of the fingers). All the stones collect way in the back and the food in the front part of the dish.

d) Several plants will be mentioned here, the leaves and blossoms or meaty stem of which are eaten as vegetables.

An Aclepiadaceae, Trichocaulon pedicellatum Schinz, forms thick meaty knobs, shaped like a club or a pear, which has given the plant the name !na-ba-tə-rah, which means rhinoceros testicle. After pressing out [202] or sucking out the unpotable juice, the meat is eaten raw. And the other hand, two thorn-covered succulents (called !go-a-b and !ko-bah) are sought out because of their juice. A somewhat sour juice in the meaty leaves of certain Geraniaceae is also refreshing.

The wrinkled branches of Pelargonium crithmifolium Smith, P. carnosum (L.) Ait. and P. zonale Willd. (called *tu-mi), which are covered with a greyish brown bark and are reddish inside when freshly cut, are roasted in hot ashes.

A Liliaceae, Anthericum drepanophyllum (Buk.) Schtr., called *ko-rob, furnishes a pleasant tasting vegetable.

[Picture. Arctostaphylos uva-ursi (L.) Scher. 1/2 natural size. 137
Polygonum orientale Willd. 5/6 natural size.] 222

The leaves and flowers of the u/robs, of the Oxalis genus are dried in a pan over the fire, crumbled and kneaded in fresh milk when cooled. The milk then curdles. All the coarse fibrous parts are removed, the leaves and blossoms separate into small pieces and are eaten. 262 ● [25]

Several compositae offer edible blossoms. The blossoms of two Gossypia species (one white and one yellow, both called *igo-bo//nā/s) are eaten with pleasure, either raw or stirred into a porridge in boiling milk with salt.

A number of compositae are grouped together under the collective name *gō-gō/ga-met, to which those with edible blossoms also belong [203] such as the Berkheya corymbosa D.C. The above-mentioned Hottentot term, however, also includes a Hydrophyllaceae with edible blossoms, Codon Royeni Thbg. and is also used for Compositae which cannot be eaten such as Eremothamnus Marlothianus O. Hoffm.). It must also be considered that many of the above-mentioned blossoms are only occasionally eaten by adults, but one cannot pass them by without any comment, because they are of importance for the nourishment of the children, who have to get along by themselves and can satisfy their hunger with them. The same is true of the gum-resin (hal-rah) of the acacias. [Picture. Codon Royeni Thbg. Natural size.] [24] [55]

3. Luxuries

Luxuries of the natives were formerly infusions made from legumes 222 and herbs of various kinds. Even today the capsules of Ectadium 272 virgatum E. Mey. and the seeds from the pods [204] of the Acacia 137 hebeclada, D.C. which are as long as a finger and stand stiffly upright, are roasted, ground and infused while boiling. Similarly they use the seeds of a pod-bearing bush called !k7ā/s, which is easily recognized by its soft leaves, longer than one's finger and piny needles, which are set in pairs at the root of a long, yellow, hard, sharp thorn that is a centimeter long. A fern is also brewed as tea. 177 But since the natives have become accustomed to our coffee and tea, 272 the above-mentioned plants have ceased to be important, at least in the household of the healthy Hottentot. In addition the Hottentot has become a slave to alcohol and tobacco since coming into contact with whites.

137
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● 242

[202]



Anthericum drepanophyllum
(Buk.) Schtr. 1/2 natural size.



Pelargonium zonale Willd.
5/6 natural size.

137

222

262 ●

[203]



Codon Royenii Thbg. Natural size.

While doing this they can feel the uterus and determine each time how much it has been enlarged. 843

Pregnant women sometimes tie a leather band, do-much, around their body to prevent the abdomen from drooping. [212]

They do not say anything themselves definite about the sex of the expected child. They suspect a boy when the opening of the uterus is small.

The child is not considered living until it is seven months along. [211] They are well oriented about the position of the child in the uterus. They distinguish precisely whether the back of the child is turned towards that of the mother, and correspondingly, the forehead of the child is facing the abdominal wall of the mother. One can therefore say that they distinguish readily the first and second head position (each in its most customary sub-type). They know that these positions are the only normal ones.

It can be assumed from the above that they recognize abnormal positions but they do not correct them either before or during birth. [210] Inserting the hand into the vagina to examine it is unknown.

The pregnant woman does not have to follow a special diet. They are only careful to avoid constipation because that makes delivery more difficult and hinders the lochia from discharging. [213]

Precautionary rules of another kind are linked with the deeply rooted belief in the "mistakes" of pregnant women. The stories that the Hottentot women tell correspond in principle with those of the women of our race. As is characteristic for a pastoral people a pregnant woman who still honors the customs of her parents may not be present when an animal is slaughtered; otherwise her child would be born with a slit throat. The woman may not do anything on the mat house with her arms raised up high, in order to protect her child from being strangled by the umbilical cord.

Their ideas about the location of the embryo in the body are in remarkable contrast to their good anatomical knowledge [217] of animals. According to their belief, conception occurs in the bladder, //kxuro-s. A second bladder forms there in which the embryo is enclosed. The uterus is merely an appendage of the embryo, which disintegrates during the ejection of the water, tsa/nu-b, the afterbirth and blood. It grows again during the next pregnancy. Because of this opinion they often have one word for the uterus and the afterbirth, //hāa. More enlightened ones distinguish the two, calling the uterus //hāa, "that which stays in the mother" and the afterbirth in our sense, ahōs. They often explain 843 226

223 mother only in the morning and evening. When they are larger they go with the herd. To wean them, the udders of the mother animals are smeared with manure (Wan-jhe, vb. I heard older people say Wan-jhe).

The billy goat (Wan-jhe Wijth, i.e. tunicle goat) as well as the ram (Wan-jhe, i.e. the hooting one) (37) always pasture freely with the

37. J. G. Knechtel, Wortschatz der Khoi-Khoi, Berlin, 1889.

herd. However, the former at times leaves the herd of goats when he has serviced them all and tries to gain entrance into another herd, usually not without a fight.

[365] The goat is the chief milk animal (2/4 to 1 liter per day) of the poor, i.e., of the great majority of the Hottentots. Young billy goats are castrated and later slaughtered for a festival. Since their meat is tender in comparison with that of uncastrated goats, these Kapater are called tau-Kjrigs. The sheep has a subordinate role in the herds of the Hottentots in numbers and in usefulness. The milk is only occasionally taken, for example from the animals which have lost lambs. The wool is only used on the skin but the meat is preferred to that of the goat and is made more delicate by castrating the rams. The tail fat is the most desired part of the body because of its softness (it has the consistency of goose fat when tried) and its good taste.

3. Differentiating the Individuals in a Herd of Cattle

As a good herdsman, the Hottentot naturally knows each animal in his possession. Since the draught-ox in front of the Boer wagon pulls at command, the Hottentot gives him a name, a Cape Dutch name, 233 as he learned to from the Boers. [Picture. Kapater of the Nama goat race] 552 I only came across two instances [265] in which he gave his cattle (cows) names from his own language: bituro-s and *g-saa. The latter name indicates that the cow was once found in a field by the present owner when he was fleeing (Wan-jhe) during war time.

233 More suitable for orientation and comprehension than individual names is the designation of each animal according to color and marking. How extensive the scale is that the Hottentots use may be seen in the following list which I collected in numerous conversations with herders.

behind will allow, then close in again a few steps behind the wagon. ²²⁴
Such a trek can go on for days and nights without interruption. Like the
hyenas and jackals (formerly also the lions and leopards), the Hottentot
follows the train of springbok (Chet//gwi). As late as the year 1896 (19)

18. W. L. Schaefer, The Mammals of South Africa,
2 vols., London, 1900 - 1901.

a half million head were observed in a springbok train in the northern
Cape colony.

④ Hunting by driving (see story no. XIII) seems to have been the way
of hunting giraffes formerly. Today only hare are hunted that way. Hunt-
ing a single hare with dogs is difficult, for [292] the dog usually considers
the hare that has been chased and bitten to death as its own property and
the hunter must run quickly or the dog will end up with a full stomach.
It is more rewarding to hunt hare by surrounding them. [Picture. A
kirri. 1/3 natural size.] The dogs stay at home then. An area of about
100 meters across is enclosed, and half the hunters on one arc presses
toward the other half which stands still. In this half-encircling the cen-
ter gwi, and wings, /gwi-s, are differentiated, the latter being called
by a comparison natural to a pastoral people, //nā//kya, horns, or
//sa-kya, arms.

The startled hare is laid low with the kirri (ihō-as, best made of tail^[262]
bush wood). Throwing the kirri, /gwi or /nami-, is done with the arm
raised sideways for throwing and in such a way that the wood whirls through
the air nearly horizontally. Depending on whether the handle end or the
club end hits, the booty is stabbed or knocked out. Then the people shout:
"/kxaru !oat, gam gam /at, na /aot, au /aot, ayagu zaetse!"
The hare's stomach is roasted to a crisp in the fire. Before that the newly
slain animal is struck on the ribs with the kirri until the body cavity is
filled with blood. Then the gutted hare (the chest organs stay in the
body) is baked in the hot ashes with hide and hair left on. The thick^[262]
blood cake in the inside is a tasty morsel. Thus the afore-mentioned ²⁶²
cry of the drivers and hunters becomes understandable: "Karu hare, you
crisp stomach (gam gam - to make a crackling noise, said of crisp things),
you thick blood (Chau, au - thick, /aot = blood), thick blood, you sweet-
heart (ka-es is a marriageable girl) of the boys!" (a-Xagu) (up to the last
address, the suff. of the 3rd pers. sing., -e, is used instead of that of the
2nd pers.).

Both upper leg bones of the hare are broken; if this is not done, the
hunting dog's legs will become stiff, according to hunter lore. The hare's
throat must not be slit & the animal is cut up.

§ Differences in the word-tone, accent and initial tone level (only the third is indicated in the word-tone, otherwise it is assumed to be a 1/2 tone):

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|-------|---------------------|---------|---|-----|
| | 1. <u>/a-rah</u> | (3, f.) | • the annoyance | M2 |
| | <u>/ara-b</u> | | • rib | 194 |
| | <u>/a-ʔrah</u> | | • the crack | |
| | 2. <u>//a-ri</u> | | • yesterday, tomorrow | |
| [309] | <u>//a-ʔri-</u> | | • to pulverize (in the language of the Namib nomads: <u>!o-ʔʔu</u>) | |
| | 3. <u>!a-ba</u> | | • to climb up | |
| | <u>!a-ʔba-</u> | (3, n.) | • to scratch | |
| | 4. <u>ʔoa-</u> | | • to scrape | |
| | <u>ʔo-ʔa</u> | | • to write | |
| | 5. <u>ʔuru-b</u> | | • powdered coals | |
| | <u>ʔu-ʔu-</u> | (3, n.) | • to pull out | |
| | 6. <u>ʔu-bu</u> | | • to pulverize tobacco | |
| | <u>ʔu-ʔu-</u> | (3, n.) | • to drink from [sip] | |
| | 7. <u>gaa-</u> | | • to be cool | |
| | <u>ga-ʔa</u> | | • to have German measles | |
| | 8. <u>ga-ʔo-</u> | (3, n.) | • bend, bow | |
| | <u>ga-ro</u> | | • to dry out, become thin, to be hard | |
| | 9. <u>/ga-bi</u> | | • to sprinkle | |
| | <u>/ga-ʔbi-s</u> | (3, n.) | • the cup | |
| | <u>(/gabi-</u> | | • to be high) | |
| | 10. <u>//ga-ʔe</u> | | • to imitate | |
| | <u>//gae-</u> | | • to chew | |
| | 11. <u>//ga-mi</u> | | • water | |
| | <u>//ga-ʔmi-</u> | (3, n.) | • to bend the head | |
| | 12. <u>//ga-nas</u> | | • the giraffe acacia, (Cape D. <u>kameelboom</u>) | |
| | <u>//ga-ʔna-s</u> | | • name of a plant that is like a fig tree that grows frequently in the cliffs near Kubub. The inner soft skin of the root is eaten raw. | |

[262]
824]

16 THE COUNTRY OF THE KHOISAN

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At the Olifants River commences another tract of country, characterized by mountains of the folded type, which extend in parallel ranges, separated by wide valleys, over the whole southern portion of the Cape Province as far east as Humansdorp. From the narrow coastal strip fringing this tract the ground rises more or less abruptly to the mountains of the Folded Belt. To the west the rise is gradual through the fertile Goudini valley of Worcester district; further eastward the vegetation and climate partake more and more of the Karroo character, the Oudshoorn valley and the many kloofs to the east being generally known as the Southern Karroo. The scenery here rapidly changes to bare uninteresting veld, traversed by deep gullies which are generally dry in the summer. In all directions the landscape is bounded by barren-looking mountains, whose steep, rocky sides appear from a distance to be entirely destitute of vegetation. Nothing can exceed the contrast between the scenery on the opposite slopes of the coast ranges: the traveller from the south, after ascending through luxuriant vegetation, frequently clothed in mist, emerges suddenly into a region of precipices and rocks, where rain may not have fallen for months. The soil in the valleys, however, is fertile when it can be brought under irrigation.

The total annual rainfall is by no means deficient, the average for the region being about 29½ inches, although it varies greatly according to locality. The average for the Cape Peninsula is 40 inches, most of it falling on the eastern side of Table Mountain. Immediately to the east of Cape Town and as far as Knysna there is a decrease to between 15 and 20 inches. The rainfall then becomes more abundant, the well-wooded Knysna itself being one of the best-watered districts of South Africa, with an average rainfall of 40 inches. Further inland, except on the mountain slopes, the rainfall is much less, and the range

30 THE COUNTRY OF THE KHOISAN

into Damaraland on the west, and on the east by way of the Transvaal bushveld and Natal to the south coast regions of Kanyana and George. From the south it is naturally only sea birds that can be contributed to the fauna; the petrel family forms the characteristic element from this quarter, comprising a number of small petrels and whale birds, the "Cape pigeon" and "Cape hen", shearwaters and several albatrosses. The jackass penguin, breeding in immense numbers on the small islands off the south and west coasts, represents a truly antarctic contribution.

The reptilian fauna is particularly abundant, lizards and snakes especially being very numerous in many parts of the country. Of the latter, the cobras (genus *Naja*), the puffadder (*Biss oriensis*), and the ringhals (*Serpasus karmarkars*) are among the most formidable poisonous representatives; the mamba (*Dendroaspis aspidoterpis*), most deadly of all, is found principally in the eastern parts of the country. The crocodile is extinct in the Cape Province and the Orange Free State, but is still found in the rivers of the eastern lowlands and the Northern Kalahari. The Arachnida are notable for the abundance of scorpions, and among the spiders for the large number of ground-dwelling forms living in burrows, with or without trapdoors, beneath stones, or as free-living hunting forms.

The insect fauna as a whole presents an extraordinarily large number of species, many of them extremely abundant. Locusts are conspicuous among the common plagues of the country, and from time to time issue in devastating swarms from their breeding grounds in the Kalahari and other more or less inaccessible dry regions. Bees, wasps, and ants are very richly represented; ants' eggs and the honey of wild bees provide the Bushmen with an important element of their diet. Mosquitoes and horse-flies are rarely very troublesome except in the moister parts of the country; the anophelene mosquito conveys malaria in the northern parts of South-West Africa and the Kalahari, as well as in the Low Veld of the east, while the tsetse fly (*Glossina*) carries cattle disease (nagana) in the Ngami country and a few localities to the east, but no case of sleeping-sickness has been known to occur. The widely-distributed termites are often destructive, but provide many animals and birds with their chief subsistence. Butterflies and moths, beetles and bugs all appear in numerous varieties, and one species of beetle, *Cladocera nigro-ornata*, forms the most potent ingredient in the arrow-poison of the Kalahari Bushmen.

SOCIAL ORGANIZATION

162 the one Nama tribe, they have long since become separated into a
 619 number of distinct and autonomous groups. The indigenous Namas,
 or "Great Namaqua", of South-West Africa, were divided within
 historical times into seven main groups of this kind, with one or two
 lower offshoots, while the "Orlam" coming in from south of the
 Orange River were similarly divided into five main groups.¹ Each
 [17] of these groups, /*ama*, or "tribes", as they are generally termed, has
 its own distinctive name, but they all speak the same language, with
 slight dialectical variations, and they all bear the common name of
 Nama. The meaning of this word is uncertain, but according to
 [73] tradition it is the name of a remote ancestor from whom these tribes
 have all sprung.

619 The names of the different tribes, in the case of the Great Namaqua,
 appear to be derived from some characteristic feature associated with
 the people, and are in many cases exactly translated by the Dutch names
 by which the tribes are now customarily known. Thus the //O Geis
 or Great Dood are the "great dead"; the //Habelon, or Veld-
 draendragers, are called after a kind of sandal worn by the people
 (Dutch *veldschoen*, Nama //habel or //howel); while the /*Amin*, or
 Topnars, are the "people of the point", a reference to the fact that
 they inhabit the sea coast, the extreme point of occupation of the
 Namas. The name /*Narasin*, by which this last tribe is also sometimes
 [22] known, is derived from the /*naras* melon, so outstanding an article
 in their diet.

[73] In the case of the Orlams the native names are taken mostly from
 the name of the supposed first ancestor of the people, e.g. //Khaun
 from the personal name //Khaanb, which is not now thought of as
 having any special meaning. There were two branches of these
 people, the older or the big (gei) branch, and the light-coloured branch
 (/ai), hence the tribal names Gei //Khaun and /*Hei* //Khaun. The
 Witboois, on the other hand, have a Hottentot nickname, /*Howeset*,
 from /*how* or /*hole*, lary, which they do not like at all. The Dutch
 names for these tribes are taken partly from the chief settlements of
 the people, e.g. Bethanie, Berseba, and partly from their chief leaders,
 Afrikaner, Amraal, Witbooi.

619 Traditionally all the Great Namaqua tribes are descended from one
 173 line of ancestors, the Gei //Khaun, /*Gani* /*Nun*, //Habelon, /*Khara*
 Gei /*Khaun* and //Khaun /*Goon* each having been founded by one of five
 brothers, while the //O Geis and /*Amin* are later offshoots from the

¹ Hornik, op. cit., 4-7.

CHAPTER X

SOCIAL HABITS AND CUSTOMS

MODE OF LIFE AND SUBSISTENCE

Daily Routine

THE Hottentots in their independent condition derived their food supply from their cattle, sheep, and goats, from the game which they hunted, and from the smaller animals and wild plants gathered in the veld. In recent years most of them have lost their cattle, partly through purchase by other peoples, partly as a result of the wars through which they have passed; and in some cases they have taken to living round mission stations, where they practise agriculture in a small way by growing wheat, millet, maize, pumpkins, beans, and similar crops.

None of the independent Hottentots, however, ever cultivated the soil. They were dependent in the first place upon their herds and flocks for their well-being. Their life in consequence was nomadic.¹ They were always compelled to seek out pasture lands where they could find grass for their animals and water sufficient for their own wants and those of their herds. They therefore moved up and down the country in certain definite areas, following the grass and the water. Grass as a rule was more easily found than water, hence we see the different tribes laying stress upon the possession of waterholes, and otherwise taking little care to define their boundaries more closely. Their main encampments were situated along river banks or in the neighbourhood of springs and deep pools, and always in parts where grass grew most abundantly.

Even to-day the more independent Nama families still lead a nomadic pastoral life. As long as there is sufficient water and grass, a number of separate families may camp together; but when the available supply does not suffice, the people prefer to scatter, and wander away in smaller groups. In normal years their wanderings in their pasture grounds are regulated for time and direction by the experience acquired in the course of many years. In dry years movement is more urgent and necessary, and more families than

¹ Schapera, *Das Nama- und Kalandari*, 213-4; *idem*, "Südwestafrika," 228; Haerold, "South-West Africa as a Primitive Culture Area," 24.

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matches, while the young women look on and applaud the successful competitors, and the younger children amuse themselves with games of various kinds, until the night is advanced and gradually they all turn in to sleep. 512
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Food and Narcotics

In the summer, after good rains, milk is abundant, and the people then live almost entirely upon it.¹ The fresh milk, either warm from the cow or cooled down, is mixed with some vegetable substance, such as the green leaves of the ebony wood, which are chewed and spat into it, or the sap of the scacia; and the thick sour milk thus produced forms the staple article of diet for the Hottentots. It is kept in beautifully simple vessels carved from wood, and is carried about in soft skin bags. Some of it is also converted into butter. The milk is poured into a calabash, the narrow opening of which is closed with a cork. Occasionally the freshly-cut thick roots of a certain plant (? *Porulaca* sp.) are put in with the milk to increase the yield of butter. The calabash is rolled to and fro on some skins, in full sunlight or near the fire; and after about three hours of this rolling it is gently shaken, so that the butter which has formed can gather on the surface. The remaining liquid is then run off and drunk, and the butter heaped up in a wooden pail. It is partaken of either fresh or fried with various edible plants. Some of it is also used for greasing the skin. The children live chiefly on fresh goats' milk, which is also much used by adults, in order to save as much of the cows' milk as possible for making butter. 262
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In winter, when owing to the lack of adequate pasture milk is scarce and it is a hard struggle to find food for themselves, the men go out hunting, or set traps and snares, and in this way obtain the bulk of their meat supply. Even the wealthy cattle-owners seldom slaughter their stock merely for food, save on ceremonial occasions, when a feast has to be provided. The animals hunted for food formerly included all sorts of buck, as well as the elephant, rhinoceros, hippopotamus, giraffe, zebra, and ostrich, and even beasts of prey such as the wild cat, red cat, leopard, hyena, and jackal. Nowadays, with the disappearance from the country of most of these game animals, and with the enforcement of the game laws, hunting naturally 262
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¹ The fullest account of Hottentot foods is given by Schultze, *Aus Namaland und Kalahari*, 184-206; cf. Kolb, *Vorgelirge der Guten Hoffnung*, 96 sqq.; Fritsch, *Eingeborenen Süd-Afrika's*, 335-6; Schinz, *Deutsch-Südwest-Afrika*, 91-3; von François, *Nama und Damara*, 210-12.

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224 plays a far less prominent part in the subsistence of the people than it did in the old days, but it is still used as a means of obtaining food whenever possible.

252 There is hardly a single portion of the animal not eaten. Even the skin, when not required for other purposes, is roasted in the fire, so that the hair may burn away, and is then cut into strips, which are beaten soft with stones and cooked in water, or preferably milk.

[65] All meat is as a rule prepared; sometimes it is cooked in water in wooden (formerly clay) pots, sometimes roasted on spits over the fire, or it may be baked in hot ashes. Fire was formerly made by friction, by the same drilling method as used by the Bushmen;

[572] nowadays matches or the tinder-box are generally employed. When not eaten immediately, or when plenty of game has been caught and not all of it can be taken home, the meat is cut into thin strips, which are salted and dried in the air. In this condition it will last for a considerable time, and can also be eaten raw; indeed, the Boer method of making "biltong" is probably derived from this old Hottentot practice. Meat broth is not specially esteemed, but the fat of the animal, either raw or as dripping, is highly appreciated, and is sometimes drunk warm as a separate dish.

262 In addition to the game obtained by hunting, all sorts of smaller animals are eaten in case of necessity. There is hardly any form of animal life which does not provide food for impoverished Hottentots. Hares, rock rabbits, birds of all kinds, porcupines, tortoises, mice, lizards, even insects such as caterpillars, beetles, locusts, termites, and other ants all help to keep off starvation, while on the sea-coast the people eat the meat of seals and penguins, as well as penguin eggs, seagulls, mussels, and snails. Fish are also caught wherever possible, and as in the case of the coastal Hottentots and those living along the Orange and Great Fish Rivers in South-West Africa often form an important part of the menu.

222 Vegetable food is obtained from plants growing wild in the veld.

252 Of these a great variety are eaten. Some are taken raw, others baked in ashes, others again are beaten to pulp, then dried in the sun and brewed with milk. For example, "uintjies" (*Cyperus* sp.) are usually baked in hot ashes; the leaves of *Mesembrianthemum edule* are fried in butter; the seeds of *Bauhinia burkeana* are also baked, while its roots are often eaten raw. Ant-heaps are broken open, their stores ransacked, and large quantities of grass seed carried off to be boiled in milk, making a very agreeable dish. Fruits such as

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the */naras* and *tsama* are preferred most of all, on account of both the water content of the flesh and the food value of the kernel. The Topnaars in the vicinity of Walvis Bay still live for a considerable part of the year almost exclusively on the */naras*, and hence are often known by the tribal name of */Naranin*. 222
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All the food obtained is generally shared in common. If game is brought home, the whole camp gathers about the hut of the possessor till all the meat is consumed, and so too with everything else. Even to-day in South-West Africa if a Nama has anything to eat, e.g. a piece of meat or bread, he is bound by old custom to share it with anyone coming up to him. Failure to do so would expose him to the greatest contempt. The communal meal, as we shall see, is one of the outstanding features in the ceremonial life of the people; while in ordinary life their hospitality is so generous and far-reaching that their economic system has in consequence been termed by several writers a sort of communism. 264
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There is as a rule no fixed time for eating. Only the morning meal, taken after the cows have been milked and driven out to pasture, has a special name, *sobos*. The time and place of the other meals are regulated according to circumstance: in camp by the return of the herds from pasture, on the march by outspans, on the hunt by a successful shot, and so on. The preparation of meals is the task of the women, and generally each woman prepares the food for her family on the fire in the hut. Normally both men and women now eat together, each family by itself, but there are certain communal meals in which the sexes are strictly separated or in which only the members of one sex may take part. According to Kolb, however, men and women among the Cape Hottentots always ate apart, all the people of each sex eating together. This separation of the sexes at meals he attributes to the fear that one of the women might be menstruating, and would thus contaminate any men associating with her or coming near her.¹ There is evidence also, as we shall see in discussing the boys' puberty ceremonies, that among the Naman the men at least formerly ate together and apart from their wives. 264
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There is little information as to the existence of food taboos among the Hottentots in more recent times. The only well-authenticated instance is in the case of the hare, which in all the tribes might be eaten only by women and children, and was strictly forbidden to men 262
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¹ Op. cit., 102-3.

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and to youths who had passed through the puberty rites.¹ This taboo was apparently associated with the myth connecting the hare with the origin of death, which we have already met with among the Bushmen also. Even this restriction, however, seems now to have lapsed. The older writers on the Cape Hottentots mention several other food restrictions in addition to that on the hare. Thus, according to Graevenbroeck, wild pigs, hyenas, lions, and other carnivorous animals were regarded as impure and not fit to be eaten. It was also "deemed unlawful" to taste butter and eggs, while only children were permitted to nourish themselves upon sheep's milk, which was looked upon as dangerous to adults.² Kolb, again, states that pig's flesh and fish without scales were forbidden by custom to both sexes; that the men only might not eat the hare or the rock rabbit, or drink the milk of sheep, while the women, on the other hand, were forbidden the "pure blood of beasts" and the flesh of the mole.³ Thunberg, again, says that the men never drank milk that had been drawn by women⁴—a statement which may be compared with Albrecht's report that many orthodox Nama believe their cows will give no milk if the women were to drink cows' milk, since this is "good only for the men", hence the women must content themselves with the milk of the sheep and goats.⁵ It is questionable how far these statements can be accepted as entirely accurate, but they seem at least to suggest that there must have been some special regulations regarding the drinking of milk. Unfortunately there is no other information at all to throw further light upon this important point. Finally, even at the present time, according to Vedder, "a real Nama never eats the flesh of a wild dog, a monkey, a hyena, jackal, a lion or a hare. He believes the meat of these animals to be impure and injurious to health. But this custom is also slowly disappearing."⁶

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As narcotics the Hottentots formerly used infusions of various legumes and herbs. Even to-day the capsules of *Ecladium virgatum* E. Mey. and the seeds of *Acacia hebeclada* D.C. are still roasted, ground down, and brewed with water. But increasing familiarity with the tea and especially the coffee introduced by the Europeans

¹ Cf. Anderson, *Lake Ngami*, 328-9; Wikar, "Berigt aan... Plettenberg," 118-19; Olpp, "Aus den Sagenschatz der Khoi-Khoi," 46-7.

² "Uit den Ouden Tijd," 364.

³ Op. cit., 96-7.

⁴ *Travels in Europe, Africa, and Asia*, ii, 42.

⁵ "Beobachtungen im Gross-Namalande," 205.

⁶ "The Nama," 129.

BIRTH

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BIRTH

Pregnancy

The ideas of the Hottentots regarding the causes of conception do not appear to have been specially investigated. The fact that in cases of premarital pregnancy the girl's lover is expected to marry her, and in any case has a claim to the child, seems to indicate that physiological paternity is recognized. But there is no concrete information that the Hottentots are acquainted with the connection between sexual intercourse and conception. In their mythology we even meet with a few instances in which women have conceived without having connection with a man. Thus it is told that on one occasion, when some young girls had gone out to fetch firewood, one of them took a kind of sweet juicy grass, chewed it, and swallowed the juice. As a result she became pregnant, and was delivered of a son, Heitsi Eibib, one of the outstanding figures in Hottentot religion and myth.¹ An instance of this kind, however, can, owing to its mythological character, hardly be interpreted as reflecting the normal beliefs of the Hottentots regarding the causes of conception.

On the whole there seems to be a general desire among the people to have children. A barren woman, as we have seen, is looked down upon, and may even have to suffer the mortification of seeing her husband take a concubine. There are also various indications of rites specially designed to secure the birth of children. Graevenbroeck and Kolb, in their descriptions of the Cape Hottentot marriage ceremonies, both state that the person officiating publicly expresses the wish that the young couple will have offspring; and similarly the slaughter of only female animals for the Nama marriage feast is interpreted as due to the desire that the marriage may prove fruitful. Wikar, again, mentions that a barren woman will have recourse to a magician, who strokes her on the abdomen with pieces of horn and wood, and also smears her there with the contents of his medicine horn. Moreover, an ewe heavy with lamb is slaughtered, and the woman must carry the amnion of this unborn lamb on her back, like a child. Also, according to Schinz, women during confinement (*sic*) must eat only goat's flesh in order to promote their fertility.²

¹ Hahn, *Troni-J/Goam*, 69. Another myth of the same kind relates that Heitsi Eibib was born as a young bull of a cow impregnated by eating grass (*ibid.*, 68. The original Nama text is given in Meinhof, *Lehrbuch der Nama-Sprache*, 177).

² Wikar, "Berigt van den Heere van Plettenberg," 104; Schinz, *Deutsch-Südwest-Afrika*, 97.

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551 with the person, others, again, are purely derisive. In any case, however, the confusion is great, since all the brothers' daughters will have the same "great name", and so, too, will all the sisters' sons; while later generations will carry the name even further.

In addition to this "great name" derived from that of its father or of its mother, as the case may be, each child has also a baby name or pet name given it by its mother according to fancy. This name, however, may be used by none but the parents, and by them only till the child comes of age. Even a husband may not use his wife's baby name, but must call her by the baby name of their eldest son, and similarly, a woman calls her husband by their eldest daughter's baby name.¹

CHILDHOOD AND FAMILY LIFE

853 A child is often suckled by its mother till three or four years old.
 [654] When going about her daily occupations she carries it with her on her back, *aba's* it, as the expression is, in a lambskin passed through her arms and knotted over the breast. Kolb and Hahn even state that when the baby is hungry the mother will not trouble to take it down, but simply pushes up her breast over her shoulder so that the baby can suck while still on her back. To wean it the mother rubs her nipples with the bitter juice of the aloë. If the milk does not cease flowing she is milked several times directly into the hot ashes of the hearth fire; and as the milk evaporates there, so also will it dry up in her. Should another child be born before the first is weaned, the latter is handed over to another woman, generally a near relative of the mother. The infanticide practised among the North-Western Bushmen under similar circumstances is not found among the Hottentots.²

866 From the moment it can stand on its feet the child, although still
 262 dependent upon its mother, gradually learns to fend for itself in its
 [145] environment. Hottentot children grow rather slowly, probably, says Schultze, because of the scanty nourishment. In poorer families they are shown by the mother how to dig out roots and bulbs for themselves; they learn to catch mice, lizards, and similar small animals, which they roast on the fire; seek out wild honey, and so on. In the more wealthy families each child is allotted a special cow for his own use, which he may milk for himself in the morning and evening;

¹ Hahn, "Beiträge zur Kunde der Hottentotten," 31-2; *idem*, *Tami-//Gom*, 39-40; Schultze, *op. cit.*, 303-8; Hornelt, *Reichardt*, 14-15.

² Kolb, *op. cit.*, 76; Schinn, *op. cit.*, 97-8; Hahn, "Die Nama-Hottentotten," 332; Schultze, *op. cit.*, 322, 399.

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and during the day, when the cattle are at pasture, he is fed upon this milk. The little boys early begin to herd the goats, every boy being entrusted with a number, whose milk he may use. It is not long before he is able to catch a beast with great dexterity out of the running flock, sit under or behind it, and milk it into his mouth. The little girls remain always with their mother, and gradually learn to assist her in the daily household tasks; to see that a standing supply of firewood is maintained, to prepare the food and the ointments for the body, to fetch water, to make the reed mats, and keep the hut in repair, and so on.¹ 366
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Among themselves the children play games of various kinds. In some they imitate the doings of their elders—catch mice, for example, put them into a small kraal, then castrate all the males excepting one, which is kept as the ram of the herd. They prepare small bows and arrows for themselves, with which they hunt small animals such as lizards, mice, and birds; make clay figures of human beings, cattle and other animals which they burn in the fire; and compete with one another in throwing sticks to a distance, concealing stones in their hands, and so on. 857

Children of about the same age, both boys and girls, who grow up together in the same place, regard one another as "mates" (*igui //han*) for the rest of their lives. Often enough they do not address one another by name, but use the intimate terms *aotse* (voc. of *aob*, man or husband) and *axiase* (voc. of *xais*, woman or wife). As children they play together in bands, usually closely organized for a year or more. They elect for themselves a "captain", who chooses his "lieutenant"; both have younger boys as their personal servants. They direct all the games and other activities, and even settle the love disputes of the others. Disobedience of their orders or such misbehaviour as sexual intercourse is punished with a fine of tobacco or food, often enough a fairly severe penalty when food is none too plentiful. The adults are content to leave in their hands the regulation of their coevals, thereby strengthening this system of self-government of the young. In later life the close bond between age-mates remains unbroken, and, indeed, the whole spirit of their relations is one of deep friendship and mutual obligation throughout life.² 857
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In social life generally age carries prestige, and differences in status are often marked to some extent by relative age. Every junior is 561

¹ Schultze, op. cit. 300; *idem*, "Südwestafrika," 207; Schinz, op. cit., 98.

² Schultze, *Namaland und Kalahari*, 308-15; cf. Hoernlé, "Social Value of Water," 522-3.

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841 not touch cold water. It is only certain women who are said to be
784 /*khai* /*na*, forbidden or dangerous, who cannot do these things;
783 and a sure way of finding out is to take a woman along the seashore
[823] when first she menstruates. The sea, as the greatest accumulation of
cold water, is very dangerous for people in an unstable condition.
If the woman is /*khai* /*na*, it will rush in towards her, and she will have
to take great care not to be drawn in. The woman to whom this
happens must not dare to do anything during her period, for she would
be a danger to all who touched her food or the milk she had milked.¹

881 A similar discrimination is implied in Vedder's account of the
262 girls' puberty rites among the inland Naman. During her seclusion,
he says, the girl is given fresh cow's milk to drink. This milk must
come from a cow that has its first calf. If the cow does not die during
the days of the menstruation, or if it does not get ill, the girl is harmless.
But if it should die, this is proof that the girl possesses special powers,
and she dare not again drink milk from the herd during her period,
[789] lest she imperil the animals. The menstrual blood of such a girl, he
adds, is looked upon as an effective poison, which, when dry, is rubbed
from her clothes and mixed with the food of enemies in order to kill
[757] them. The blood of a harmless girl, on the other hand, is used as
medicine for sexual diseases amongst men.²

881 Of the girls' puberty rites among the other Hottentot peoples we
184 have no adequate description. That they existed, however, is shown
by Barrow's statement that although by his time many of the ancient
usages of the Cape and Eastern Hottentots had ceased to exist, "one
[302] custom still remained, which seemed to be pretty generally observed:
this was that of shaving the heads of young girls as soon as the first
[515] symptoms of maturity began to appear; at the same time, all the
ornaments worn on the neck, legs, and arms are removed, and the
body for once in their life clean washed and scoured; and during the
[262] continuance of the periodical symptoms, they are restricted to a milk
diet, and not suffered to mix in the company of men."³

841 Kolb, writing nearly a century earlier of the Cape Hottentots,
783 makes no mention at all of any special usages connected with a girl's
first period, but refers several times to the fact that menstruating
women were to avoid the company of men. A husband, for example,
might not have sexual intercourse with his wife during her periods,
or even eat with her, otherwise he would become unclean and have
to purify himself by slaughtering an ox for an *andersmachen* in which

¹ Ibid., 525.² "The Nama," 136.³ *Travels in S. Africa*, 2nd ed., i, 114.

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881 "You may not light and smoke your pipe in the camp of strangers
 784 or with people whom you do not really know. You may not sit
 577 together at a fire and smoke with people, if you know that they have
 stolen cattle and cooked the meat on that fire. You may not eat
 the meat of the hare or the jackal, or light your pipe at a fire on which
 jackal meat has been cooked. Only in case of utmost necessity
 may you eat zebra or dassie meat. You may also not eat the flesh
 of those animals which do not chew the cud and have not cloven
 hooves. You must not catch a goat by the leg and steal its milk.
 You may not touch a carcass. You must not murder, steal, or lie,
 fornicate or commit adultery. You must respect age. Otherwise
 you will become ill." It is probable that in formulating these rules
 of observance Olpp was to some extent influenced by Old Testament
 ideas, as in the reference to animals which do not chew the cud, etc.
 There is no other mention of such a food taboo among the Naman.
 At the same time there is no doubt that the instruction of the initiate
 included rules of this nature, and Hahn corroborates some at least of
 those mentioned by Olpp by his statement that boys when they
 became of age were told not to lie or steal, and not to ill-treat the
 other sex or commit rape.¹

881 These precepts are impressed upon the boy every day over a
 [262] period of one or two months. During the whole of this time the
 boy is allowed to drink only cow's milk, of which he must consume
 great quantities daily; should he taste any other food, all that is
 past of the ceremony must be repeated. At the end of the seclusion
 another animal is slaughtered and its meat eaten by the boy and his
 teacher. All the meat left over from this meal must be burned,
 [304] together with the bones, horns, and claws. Then the old man makes
 several horizontal cuts, 4-6 cm. long, on the breast of the boy, and
 rubs ashes into the wounds, so that a permanent blue scar is produced.²
 This operation over, the boy is taken by his teacher, accompanied by
 another of the old men as witness, to the river or waterhole. Here
 the boy kneels down and touches the water with his mouth, and then
 the old man hits the water with a stick, so that it splashes up in the
 face of the boy. The object of this rite, according to Olpp, is to
 frighten and splash away "the evil heart of the boy"; but there

¹ Op. cit., 18.

² Campbell (loc. cit.) states, however, that this scarification is made at the beginning of the seclusion, which lasts for eight days. From Mrs. Hoernlé's general analysis of the Nama transition rites this would seem to be the more correct view, and the period of seclusion probably lasts only until the wounds have healed. It is almost certain that Olpp has confused the order of the rites.

233 morning and evening milking. The bigger lambs, weaned by rubbing the udders of the mother with dung, go with the flock, and so do the rams.

231 The goat is nowadays the principal source of milk supply to the
 262 poorer Hottentots, and is also the principal slaughter animal. In
 [281] both respects it has quite superseded the sheep, which is now of little importance in Hottentot life. Its milk is rarely used, while its wool is valued only in the skin, used largely for making karosses. Its meat, however, is preferred to that of the goat, the fat of the tail being particularly relished.¹ It is interesting to note that the goat is never used in ceremonial meals, if it can possibly be avoided. This in all probability, suggests Mrs. Hoernlé, is due to the fact that it is not one of the original domestic animals of the Hottentots.²

234 The value placed upon their domestic animals by the Hottentots is reflected in the ceremonial life of the people. We have already noted, for example, how in the remarriage ceremonies the bridegroom, after his seclusion, must sprinkle the cattle and sheep with water before he is again allowed to go among them as usual; how menstruating women and others in the condition of *!nau* must abstain from milking, and afterwards be ceremonially reintroduced to it; and how girls passing through the puberty rites are conducted round the kraal in order to touch the male animals and confer potency upon them. In all these and similar rites we see the expression of the belief that the well-being of the stock depends upon healthy conditions being maintained in the community. Any breach with the traditions of the past, any toleration of slackness in carrying out the restrictions established for all contingencies in the life of the people, is bound to affect the stock adversely. Great care then is taken to keep all pollution from the cattle kraal, and the animals are included in any lustrations or other purification ceremonies that take place. We
 [782] have also noted the use of female cattle and sheep in the important sacramental meals of the people, and there are in addition, as we shall see, certain occasions on which such animals are sacrificed directly to the tribal deities.

231 Kolb further describes two ceremonies among the Cape Hottentots specially connected with the live-stock.³ The one takes place when
 782 the sheep are seized with distemper. As soon as the outbreak is noted, one of the old men is specially selected to slaughter a healthy sheep every day for three days in succession. The meat of this

¹ Schultze, op. cit., 262-4.² "The Conception of *!nau*," 73.³ Op. cit., 61-2.

231 description can be relied upon. The annual rain ceremony of the Naman, as we shall see, offers certain points of resemblance to it; but as there are also very considerable differences of detail the two ceremonies cannot be connected, unless we assume that the greater part of Kolb's description is either erroneous or, a criticism sometimes but not always justifiably advanced against him, fictitious.

In addition to cattle and sheep the Hottentots have from the earliest historical times also kept dogs. These are described by Schinz as of medium size, with short hair, long snouts, and drooping ears, and apparently allied in race to the Pariah dogs of the Near East. They are useful about the house and protect the cattle from wild beasts. They are easily familiarized with the herds by means of milk. They are also employed in the chase, especially against the jackal and hyena. They do not seem to be specially valued, however, and are never cared for properly.¹

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492] From the Europeans the Hottentots have acquired the horse, which has now almost wholly superseded the ox for riding purposes. Fairly early in their old wars and raiding expeditions the horse already played an important rôle, and nowadays it is still largely used in hunting. Many of the horses, like the oxen, are allowed to range freely in the veld, where they generally keep to some favourite pasture ground. The fountain at the encampment is usually, however, the only place where they can drink for many miles round, and if wanted at any time they are easily caught when coming every other day or so for water. Or, should they not come to the fountain, as sometimes happens after rains have fallen and they can drink in the veld, their resort is generally known, and one man mounted can drive the troop home to the encampment. Mares in foal are carefully guarded, and are usually kept at night in the kraal, as a protection against the leopard and other wild beasts.²

HUNTING AND FISHING

Weapons and Methods

262 As the Hottentots rely upon their herds mainly for milk, cattle are seldom slaughtered for food, save on festive and ceremonial occasions, although all that die a natural death are eaten. The greater part of their meat supply the people obtain by hunting and

¹ Schinz, *Deutsch-Südwest-Afrika*, 90; Schultze, *op. cit.*, 268.

² Schultze, *op. cit.*, 267; Ridsdale, *op. cit.*, 24.

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fishing, which are still practised to a considerable extent where conditions permit. Hunting by pursuit has now taken on a European colour, owing to the introduction of firearms and the horse. In the old days it was carried on mainly with the bow and arrow and with the spear. Of these weapons the bow took a secondary place. Like that of the Bushmen it was crudely made from a single piece of elastic wood, generally *Grewia flava*, and strung with a cord twisted from antelope sinew. The arrows in general were similar to those of the Bushmen. The type most commonly found had a thin, triangular point of iron, fitted in a notch in the end of a short bone foreshaft, which again was inserted into a main shaft of reed, some eighteen inches long and feathered at the butt. They were often coated with poison, usually prepared from the condensed milk sap of the *Toxicodendron capense*, and were carried in quivers made from the hollow bark of the *Aloe dichotoma* or from ox or antelope hide. The principal weapon, however, was the spear. This had a narrow pointed iron blade, some six inches long and fixed by means of a tang to a long wooden shaft tapering to a point at the butt. The kirri or throwing-stick, a short straight club knobbed at the end, was also generally used.¹ With the exception of the latter, these weapons have been completely superseded by European firearms. It is interesting to note, however, that among the Naman of to-day bows and arrows are still used by the children as toys.²

The Hottentot methods of hunting, as described by the older writers, seem on the whole to have been much the same as those of the Bushmen. The Hottentot hunters are praised highly for their skill in stalking game, and are said to have been so light-footed that they could outrun the fleetest animals. The game was chased in the heat of the sun, when the hot sand burned its footpads and wore it out, till at last it was an easy mark for the arrow of the hunter. Or, again, the solitary hunter would proceed to a spot whence he could survey the country around him. Should anything be sufficiently near, he looked for a covert of shrubs, trees, or the sandy bed of a river, taking care to keep if possible to leeward, lest the animal should scent him and decamp. Along this covert he stealthily crept, often on hands and knees, till opposite the game; then quietly raising his head he would take deliberate aim and shoot his poisoned arrow.

¹ Kolb, op. cit., 125-7; Le Vaillant, *Voyage dans l'Afrique*, ii, 48-51; Barrow, *Travels in Africa*, i, 149; Thunberg, *Travels in ... Africa*, ii, 43.

² Schinz, op. cit., 82. Schultze, op. cit., 102.

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ECONOMIC LIFE

224 A somewhat similar ceremony was held among the Cape Hottentots,
554 but the description given of it by Kolb differs from the above, and
is therefore worth recording. The skill and dexterity displayed in
the chase by a single huntsman, he says,¹ was considered the highest
act of heroism, and the man who had succeeded in killing an elephant,
rhinoceros, or other big game animal was honoured by the whole
kraal with marks of respect and was an object of universal admiration.
On returning to his home he was subjected to the customary "anders-
machen" rite. Proceeding to the central space where the people
[54] were assembled to receive him, he seated himself on a mat in the
centre of the circle that formed about him. One of the old men then
rose, and urinated all over him, "at the same time muttering some
[26] words whose meaning I was never able to understand or to learn."
The dagga pipe was next lighted and circulated as usual, but the hunter
received only the ashes that remained, which were strewed over his
body by the old man. From now on he enjoyed great honour,
[30] and as a proof of his agility and heroism could wear on his head the
bladder of the animal he had slain.

224 The ceremony over, he retired to his hut, where he remained
secluded for three days, during which time he was fed with the best
[34] meat and the finest provisions procurable. During this time also
he was forbidden all intercourse with his wife. The latter had to
leave the kraal every morning when the herds were driven out to
pasture, and might not return again till they came back in the evening.
• [262] Outside the kraal she might not eat anything at all, and even when
back in it had to live only upon such meagre fare as she could lay
hands upon. At the end of the third day, when the hunter was
[54] supposed to have recovered his former vigour and strength, his wife
was reinstated in the hut; he slaughtered a fat sheep, invited all his
neighbours to the feast, and thereafter could again live with her.

Kolb's description of this ceremony gives no indication that it
was an initiation rite, but implies rather that it was performed whenever
the occasion was offered by the killing of a big game animal. There
is no reason, however, to suppose that this is contradictory to Wikar's
account, from which it appears that the first time a man killed such
an animal, or obtained the privilege of being regarded as the "master
killer", afforded the opportunity for receiving him into the ranks
of the hunters, signalized by the scarification, while on subsequent
occasions the ceremony was merely repeated without the operation,

¹ *Vorgebirge der Guten Hoffnung*, 128-9.

CHAPTER XIII

RELIGION AND MAGIC

DEATH, BURIAL, AND MOURNING

IN dealing with the social, economic, and political life of the Hottentots, we have had occasion to notice in various connections ceremonies and beliefs of a ritual character. For example, all the observances and avoidances centring in the conception of *!nau*, as well as the rites and beliefs developed round hunting and war, really form part of the magico-religious or sacred aspect of Hottentot life. But they are so intimately associated with more profane activities that to discuss them separately would have been to divorce them from their proper context in native life, and thus to overlook their real significance. The beliefs and usages relating to death, on the other hand, lead more directly to a consideration of religion, since this supreme and final crisis in human life is one of the most important sources for the Hottentot conceptions of supernatural agencies.

The coming of death into the world is related by the Hottentots in a myth which varies but slightly from that told by the Bushmen. The Moon, it is said, once sent the louse to Men, saying, "Go to Men, and tell them, 'As I die and dying live, so you shall also die and dying live.'" The louse started with the message, but on its way was overtaken by the Hare, who asked on what errand it was bound. The louse repeated to him the message of the Moon. Then the Hare said, "As you are an awkward runner, let me take the message." With these words he ran off, and when he reached Men, he said, "I am sent by the Moon to tell you, 'As I die and dying perish, in the same manner you shall also die and come wholly to an end.'" Then he returned to the Moon, and told him what he had said to Men. The Moon thereupon angrily reproached him, saying, "Did you dare to tell the people a thing I did not say?" and taking up a piece of wood he struck the Hare on the lip. Since that day the hare's lip is split. There are several other variants of this myth, but in all of them the hare plays the part of the fateful messenger who distorts the promise of immortality sent to mankind by the moon. Its flesh is consequently forbidden to men: "We are now angry with the hare," say the old

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Hottentots, "because he brought such a bad message, and therefore we dislike to eat his flesh."¹

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Death itself is attributed in many cases to the influence of the evil being //Gaunab, "whose greatest aim is to harm people and to destroy them," or to the /hei /nun, ghosts of the dead, who chase living people or come to them in dreams and try to drag them off to the grave. The /'gei aogu or magicians can also use their power for evil, and thus cause people to sicken and die.² The malice of ghosts or evil magicians seems in fact to be by far the most common cause of death in Hottentot eyes. Mrs. Hoernlé even says definitely that "the Naman considered that all sickness was caused either by //Gauab, or the /Hei /Nun, or by persons somehow in contact with them, the witchcraft practitioners."³ Sometimes, however, death will also follow automatically on the violation of certain ritual observances or avoidances, and in such cases is apparently not linked up in any way with supernatural beings or their human agents. Cold water, for example, must be carefully avoided by a menstruating woman or anybody else in the condition of /!nau. Commenting upon this regulation, Mrs. Hoernlé says: "I have had many instances which were given to me of people who actually have died because they were obliged to touch water when they should not have done so, and their absolute belief in the danger is quite sufficient to cause death in many instances."⁴

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It is obvious from these beliefs that the Hottentots are far from considering natural causes alone to be sufficient explanation for death. At the same time one gets the impression from the literature generally that such causes are not entirely disregarded, as for example, in the case of wounds, burns, falls, starvation, etc., which are known to cause death or disablement in a natural way. But no attempt appears to have been made to investigate in any detail how far and in what circumstances purely natural causes in themselves may be admitted as sufficient explanation for death.

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Dead people are as a rule disposed of by burial. The only other mode of disposal is exposure, which takes place only in a few special cases. Among the Cape Hottentots, for example, one of twins

¹ Native texts of the myth are published in Meinhof, *Lehrbuch der Nama-Sprache*, 170-1 and Schultze, *Namaland und Kalahari*, 448-9; translated versions in Wikar, "Berigt aan van Plettenberg," 118-19; Bleek, *Reynard the Fox in S. Africa*, 69-73; Kleinschmidt, in Moritz, "Die ältesten Reiseberichte über D.S.W.A.," 1915, p. 253.

² Hahn, *Tsuni-//Gom*, 85-6; Hoernlé, "Social Value of Water among the Naman," 517-21 *passim*.

³ Op. cit., 520-1; cf. Hahn, op. cit., 87.

⁴ "South-West Africa," 27.

114 perhaps, one of the largest tribes, is probably the one most satisfactory to study, for these
101 people have been marooned for two or three centuries among the sand dunes which form
[262] their present home, attracted thither by the famous Ináras melon which provides them
with food for many months in the year. I travelled in the country five years after the
end of the German-Hottentot wars, during which great numbers of the older people
perished, and the whole tribal system of the Hottentots received its death blow.

124 The Hottentots are now a passing people, who have practically given up the struggle
181 of keeping alive their own traditions. What vitality is left is spent in the absorption of
the ways of the incoming Europeans. One has, therefore, to be content with what
remnants of their former customs and beliefs one can still gather from them. It
was only by reviving long forgotten memories among the oldest of the men and women
that I could gather up many of the customs of the past. One of my best informers, a
woman, reproached me bitterly for encouraging her to think of things she had spent half
her life in trying to forget: "You have made me live the old life once more; soon you
will be going, and what shall I do then?"

[796] The four transition rites which I shall describe are, however, practised even now
115 among the people I visited, though sometimes in a simplified form owing to the great
poverty which prevails. Though I have obtained details from many informants, the main
contribution is that of four persons, two men and two women. It is to one of the women
that I am most indebted. Hannah¹ !Amatis was, before she married among the //Aunin,
a member of the //Khaun-Góan tribe, where she learnt all she knew from her grandfather.
The latter was headman of his tribe, and as she was his favorite, and a very clever girl,
he told her all the old lore of his tribe. She became my closest friend among the Hotten-
tots, and to her I owe the framework of my information. She is now a woman well over
60 years of age. Louisa !Kabes is a somewhat younger woman, less intelligent, but
very inquisitive. As a girl she used to hide where old and important people were talking,
thinking that such as she were far away. She married into the family of the old Captain
Piet //Eibib of Walfish Bay, who was long subsidised by the Cape Government, and who
was a most intelligent old man. He died some eight years before I came among the
people, well over eighty years of age. Gottlieb //Ámib was the oldest of my informers,
and both he and his brothers had been throughout their lives, not only because of their
family connections, but because of their intelligence, the headmen of the captain of the
Topnaars. Gottlieb was a splendid informer and an admirable character, but he was
becoming frail, and his memory was no longer at its best. He often said he was no use,
and wished I might have clearer information on what were for him exceedingly weighty

¹ Most Hottentots have now a "Christian" name as well as a native one.

things, become !nau. Without some individual or group of individuals being !nau. This⁷⁸³ is when an animal is struck by lightning. A sheep so struck is very highly !nau and none⁸⁸⁸ but the very old will touch it. They cook and eat it and make use of the skin. When^[262] one realises that the Hottentots will eat any meat however high, and any animal even though it has died of disease, one realises how strongly this !nau influence works in making them afraid to touch an animal killed by lightning.

As soon, however, as some person becomes !nau certain things also become !nau.⁷⁸³ First of all the fire in the hut in which he is secluded is !nau. It must never be allowed to go out, nor must the ashes be removed until the day comes for the purification of the house and the renewal of the fire. During all this time nothing must be cooked at the fire, and no one who might increase the peril in which the !nau person finds himself must come near it. Thus pregnant or menstruating women are always excluded. All these precautions seem to show that it is the patient's safety that is bound up with the fire. The !nau fire must be respected, not because other people may suffer from the breach of the regulations, but because the patient will suffer therefrom. In this connection it may be noted that the Hottentot hut is peculiarly private and can be used as a sanctuary. The hearth is therefore most intimately bound up with the inmates of the hut.

Raw meat and cold water are sources of great danger to a !nau person, and must be⁷⁸³ kept away from him. All my informers denied that water ever became !nau, but every⁷⁷⁸ !nau person has to be carefully protected from it, and reintroduced to it with much ceremony once the period of seclusion is over. I have a good many facts which show that water is endowed with a peculiar potency by the Hottentots, which is perhaps not wonderful if one considers how valuable a thing it is in their extremely arid country. One instance may suffice to show its powers. The Hottentot witch doctor, or *!gdi-áop*, never touches^[791] cold water, and never washes from year's end to year's end. His power resides, as it were, in the dirt which clings to his body, and this is always an ingredient in any medicine he gives. Should he touch water this power would be diminished, and complete immersion in water would cause the disappearance of all his potency. The chief Christian Goliath gave me an account of such a happening at Berseba in the time of his grandfather, when a *!gdi-áop* who had been using his power for evil was ducked in the pond by the chief's^[683] orders, and pushed under again as his head appeared above water. Thereafter his evil powers were gone.

The clothing and utensils of the patient also become !nau, but these are a source of⁷⁸³ danger to others than himself. Their's is the peril if they inadvertently make use of them before he finally discards them and gives them to the person taking care of him. An instance was given me of a woman who brought her husband to death's door by striking him with her *!gdi*, or petticoat, when she was !nau.

Baskets

are made from suitably flexible roots and twigs. To-day [285]
 they still accomplish great feats in the preparation of skins of [281]
 animals for domestic purposes. Hides are dressed according
 to a method inherited from their ancestors, the pieces of skin
 being put together in dainty and many-coloured patterns,
 which are sewn together with sinews of the animals.

In this way some form of home-industry has been developed
 in many a family, and as these skins are bought by Europeans [439]
 they contribute towards its maintenance.

From their early youth the daughters help their mothers [593]
 in domestic duties, and without any special training, adapt [868]
 themselves to all sorts of labour, implicit in the management
 of a Nama household.

4. The main task is to attend to the cattle farming. As [231]
 nomads in earlier times they lived chiefly on the milk and
 meat of their cattle and there were rich people among them
 too; for old documents tell of a certain cattle-owner who
 possessed as many as 4,000 cattle and 3,000 sheep. Even up [556]
 to the present day each family tries to rear some goats, sheep
 and, if possible, some cows too. All do not succeed, of
 course, in becoming well-to-do, whereas others own large
 herds. The Nama is not so keen on rearing cattle as on
 rearing sheep and goats. There is a simple reason for this [231]
 A Herero of the old type is satisfied with curds and whey and [262]
 only enjoys meat if he has had luck while hunting or when
 an animal belonging to his herd has met with an accident
 on the pastures; but the Nama is not so simple in his needs;
 he wants to eat meat. As in a hot country, like South West,
 meat putrefies very soon, it is more effective for a family to
 slaughter a sheep or a goat so as to provide just enough
 meat for a day's need. White settlers also keep a flock of
 goats in order to satisfy their daily desire for meat, for
 cattle are not only too valuable but yield too much meat at a
 time.

In spite of this they always had rather small herds of [231]
 cattle in earlier days, principally in order to have riding [492]
 oxen and pack-oxen, as without these a nomadic life would
 have been almost out of the question because not only the
 men but the women rode on oxen during their long
 migrations; besides the poles and matting for the construc-
 tion of their huts as well as their furniture had to be con-
 veyed by means of pack-oxen. The Nama also possessed
 horses and used them for riding purposes. Fairly early and
 in their old wars and pillaging expeditions horses played a
 great part. The dog, however useful as watching over the
 house and assistant in the hunt, is never cared for properly.

5. The Nama has always considered himself to be a master [461]
 and he has always deemed labour beneath his dignity. His [357]
 weak limbs and delicate physique disqualify him for hard
 work so that wherever possible they employ herdsmen and
 domestic servants, and Bushmen, Bergdama and even Herero

461 captives were so employed in olden times. Although such
 357 servants received no wages slavery was never known among
 the Nama. They were regarded as belonging to the family
 and quite often their masters were on very good terms with
 them.

• 262 It has already been mentioned that their diet consisted
 chiefly of milk and meat; but they never had a specific
 national food. They fed on whatever their environment
 offered them. Leaves of certain plants, bulbs, wild onions,
 berries of various shrubs, fish, birds, mice and lizards had
 to fill their dishes and to this very day such things are not
 scorned even by labourers, who get their daily ration of
 mealie-meal.

262 Nor is it desirable that the Nama should leave off eating
 146 the old field-food "veldkos" altogether, neither is it advis-
 able for the Government to prohibit them from looking for
 food in the fields. This veld-kos constitutes the Nama's
 vegetables, and wherever the Namas deemed themselves too
 dignified to look for it, or where they could not find it, their
 health always suffered. Everything should be done to en-
 courage the Nama to avail themselves fully of the veld-kos
 growing in their neighbourhood, as their wages are never
 [465] sufficient to enable them to buy vegetables regularly. More-
 over, European vegetables are too strange and unpalatable
 to them.

244 7. Nowadays it is possible for only few to have their own
 797 gardens. During the time that the missionaries took pains
 to try to make the nomadic tribes fixed residents, they tried to
 introduce hitherto altogether unknown horticulture and here
 and there with success. To please the missionaries they
 planted pumpkins, mealies and other garden plants, now
 and again with good results. When, however, the exhortation
 of the missionaries ceased they neglected their gardens even
 where water conditions were favourable. Gardening requires
 daily and patient exertion as well as a disposition that can
 look ahead, and this does not appeal to the Nama when there
 are other ways of making a living.

224 8. The Nama is much more interested in hunting than in
 gardening. Their ancestors had applied themselves to it, and
 with bow and arrow, followed by well-trained dogs, they would
 chase game untiringly till they killed it. In addition to this

411 they knew the art of charging the points of their arrows with
 a home-made poison which they got by condensing the milk
 [824] sap of a certain euphorbia. After the Nama had become
 acquainted with the use of fire-arms, the gun, as well as gun-
 powder and lead, became the most popular trading articles of
 the travelling tradesmen. But fire-arms proving themselves
 very dangerous weapons in the hands of the Nama during
 their wars and rebellions of the last decade, few to-day are

262 privileged to possess a gun. It is not everything that falls
 to his gun on a hunting trip which is carried to the Nama

kitchen, and herein they are very different from the Bushmen²⁶² and Bergdama; a real Nama never eats the flesh of a wild dog, a monkey, a hyæna, jackal, a lion or a hare. He believes the meat of these animals to be impure and injurious to health. But this custom is also slowly disappearing.

9. The Nama from the earliest times has appreciated honey²⁷³ beer, which he knew how to brew from wild honey by a²⁷⁶ process of fermentation, and he indulged in smoking "dacha." This "dacha" is a kind of hemp, with a narcotic smoke, which puts the smoker in a state of dreamy insensibility after the first few draughts.

Recently they have taken to drinking instead of this honey²⁷³ beer, a kind of sugar-beer brewed in great quantities from sugar, yeast, legumes and water. A Nama who drinks his sugar-beer regularly becomes the most miserable and unemployable of individuals.

It is a great blessing for the tribe that the acquisition of strong and spirituous drinks is prohibited. The German Government had prohibited the sale of liquor to them and the Mandate Administration has maintained this prohibition. Even if brandy is prohibited, they still have tobacco, coffee²⁷⁶ and sugar at their disposal, and these three are so essential²⁷² to the life of a Nama that it has been said exaggeratingly²⁶² that the Nama having these three means of enjoyment, will be able to live on them without longing for anything else.

V. RELIGION AND RELIGIOUS CULTS.

1. For more than 200 years the majority of Hottentots⁷⁹⁷ have more or less been under Christian influence and therefore it will be very difficult to give any reliable account of their real and traditional religion, as only inadequate reports about their religious ideas and customs of the time when they first came in contact with Europeans, are obtainable. The Dutch minister Valentyn, who stayed at the Cape for some time on his homeward journey from India, relates, in about the year 1705, that he heard of the Almighty being called by the name Khouron and that they called the Evil one Dango and Damoh. They also told him of a divine being Tiqua or Tuqua and besides they feared a ghost called Somsoma very much. But Peter Kolbe says in 1719 that it is undeniable that the Hottentots pray to a supreme being which they called Gounia Tiqua. In 1671 Dapper tells of the worship of Humma or Summa, and Missionary Schmidt, who was the first missionary to work among the Hottentots from 1735-1744, writes the name of the Supreme Being Tui-Iqua. According to Wuras the Koranna worshipped Cukqab as their heavenly God, whose name appears in seven different spellings in his small "Bible." It must be remembered that all these reports are from people who were not acquainted with the Hottentot language, and their attempts to reproduce the

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Quickgrass, *P. arde*, which has jointed roots of tremendous length, is used in decoction for coughs.

Baboon rope, *P. nyra sooriep*, a species of liana, is burned and the ash sprinkled on ringworms. Several of the modern herbalists use it in decoction for boils, administered internally, as also they use the smaller climber, bakker bosch, *Cynanchum capense*, Thun. *Passerina filiformis*, *P. tou*, which when lighted disappears in a blaze of flame, whence its usefulness to the baker after whom it is named, is used in decoction for shooting pains.

Suitleuizel, *Berkheyra* sp. a holly-like little bush about three feet high that grows near rivers and springs, is used in decoction for the same ailment. Sam uses it in powder as a plaster for burns and boils.

Candle bush, *Sarcocaula Burmannse*, a smaller variety *Patersonii*, is gathered, pounded fine, and used as an astringent for diarrhoea. Because of its laborious method of preparation it is named *D. nou D. nou*, which Sam translates as "work-work," but which is evidently an onomatopoeic word representing the sound of the stamping. The root is ground fine and used as a poultice, which is peppery and acts like a mustard plaster.

Gums and resins are used to only a small extent.

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Heyra, the exudation of the acacia tree, is used as a food, and when boiled with fat as a salve for whitlows and boils. Possibly the ease with which the tree exudes this substance was the starting point of this use.

Scaap rapayce, *D. ta dou*, a resin greener than the others, is eaten by animals, but not used much by man.

D. Goonu, the resin of several species of *Euryops*, is gathered in the sands of Bushmanland where, having dropped from the stems of the bushes, it forms black concretions beneath; this is the reason that it is thought most of. It is boiled and the bitter decoction used in fevers. The red resin obtained from the woody parts of the same bush is also used. The stems of this plant when old are reddish and inflammable, even in wet weather.

PURGATIVES.

Purgatives are in great request. *P. gameroo*, a whitish tuber with flat, green leaves not unlike those of the pumpkin, is cut and boiled, and the liquor is used as emetic and purgative, in stomach complaints.

Kraasbosch, *D. nareere*; *Royena hirsuta* L.; wild gentian, known as the Ambiaer bosch, or pilow bush, *Chiroma baccijeca*, of the decoction of which two mouthfuls is an efficient dose, have a rapid effect. It is also used in decoction for boils.

SNUFFS.

As well as snuffs to drive out the infection of death there were snuffs that cured headaches.

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

Cape Hottentot

KAFFRARIA OR LAND OF THE HOTTENTOTS

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from the fields of some free farmers over there;¹¹⁾ and even to-day they still keep up this practice. They comprise about three or four hundred men capable of bearing arms, apart from women and children;¹²⁾ and subsist upon prime sheep and cattle. They are subject to a chief named Chora, who has a brother called Gaking; both go about in greasy skin cloaks, which are amongst them a sign of great wealth in livestock.

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GORINGHAIQUAS.

The Goringhaiquas¹³⁾ our countrymen term Capemen, because ever since we have been there they have always lived the nearest of all the Hottentots to the Cape of Good Hope, claiming the place as their own. They exceed the Gorachouquas in numbers, both together totalling about one thousand able-bodied men,¹⁴⁾ and inhabit some ninety-five mat-covered huts. They are subject to a chief whose native name is Gogosoa; but our countrymen call him the "Fat Captain," which, owing to his enormous fatness and protruding paunch, is remarkably apt.¹⁵⁾ In 1662 he was, according to the accounts of men already there, quite a hundred years old. He had two sons, the older named Osinghakkanna and the other Otegnoa.¹⁶⁾ They both, especially the former, always tried to overrule their father, old Gogosoa, and to play the part of master, attempting by every possible means to do away with him, and so obtain the chieftainship first for the elder and then for the younger.¹⁷⁾

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¹¹⁾ van Riebeeck (*Letters Desp.*, iii, 239) gives their numbers as "about 300 men capable of bearing arms." Dapper's mistake is easily understood if we assume that he or his informant confused the Goringhaiqua and the Gorachouqua in this respect.

¹²⁾ In van Riebeeck's journal he is often referred to as "the fat captain," "the fat old man," "the thick fat captain," etc.

¹³⁾ van Riebeeck's journal mentions three sons of Gogosoa, viz. Oringkhimma (elsewhere Osinghakkanna), called Schacher by the Dutch; Khuma, alias Jan; and Otegnoa, alias Peter (D. Sept. 26, 1663).

¹⁴⁾ van Riebeeck says of them in this connexion: "They are a bad lot, who do not respect their own chief Gogosoa, the old man, more than a child. By birth the latter was their true chief. . . . Yea! they sometimes ignored him altogether as a beggar. This had also become evident to us, so that we had daily fed him well as a poor man. That they still retain him is more for the sake of appearance than reality, as Osinghakkanna, his eldest son, is playing the chief, and cared too little for his father" (D. Dec. 1, 1661).

NAMA

KAFFRARIA OR LAND OF THE HOTTENTOTS

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In the same year thirteen volunteers were again sent out for the same purpose.⁴⁴) They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless. [166]

The Namaquas, according to the discoveries of our countrymen,⁴⁵) are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.⁴⁶) There also many large gourds are found growing wild, in which they store their milk. [262]

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Kortada, Bellugarins, etc.⁴⁷) The men bind a plate, very artistically made of [42]
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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottentots at this time possessed goats. The Naman obtained their goats (not their sheep, as stated by Dapper) through barter with the BaThlaping, a Chwana (Bantu) tribe, whom they called Birina (Biriqua, Briqua, Bryckje, etc.), i.e. goat people (from biri-, goat). 231

⁴⁴) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckerts occur the names: "Cortado, on the river Infante, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . thence, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Belugaris, on the river St. Lucia" (D., *ut cit.*). The idea that the Namaqua traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Karichuriqua sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. Cambay, the chief town of the State of Cambay, province of Guj'arat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc. [439]

293 tied to it (called *zou* in their language). They use this instead of a handkerchief to wipe the dust and sand out of their nose and eyes, and to keep off the flies of which that land is marvellously full. In the other hand they carry a crude assegai.

[41] The women never go out without having on the back a rectangular skin bag, at the bottom of which a bunch of tassels hangs down at each end. It is always filled with various small trinkets and trifles. Sometimes they also carry a child as well, to the great hindrance of their movements.

WEAPONS.

41 The weapons of these people consist in bows and arrows, and darts or crude assegais⁷⁰). The latter are sticks three, four and five feet long, covered at one end with a broad but sharp-pointed iron head, which they are able themselves to forge and shape. They handle and throw these rather well. Usually when they go out they have in the one hand an assegai of this sort, and in the other a small stick to which is attached a cat's tail, as has just been stated. Firearms they do not as yet use.

Food.

262 250 As far as their food is concerned, they eat little by way of vegetables, except for certain species of bulbs, as big as ground nuts. This is their daily provender, which the women go every day to dig from the rivers and other places and then eat cooked or roasted, according to taste. They slaughter no cattle for food, except those which owing to sickness, old age or lameness are unable to follow the herd; nor any sheep, except when two people get married. Like other savages, they do not know how to prepare or dress their food⁷¹), but fall on the dead beast like dogs, eating it

[77] ⁷⁰) Maingard, in a careful historical study, decides that the Hottentots did not originally know the bow and arrow, but borrowed these weapons from their Bushman neighbours, probably at a time subsequent to the arrival of the Europeans in South Africa (*South African Journal of Science*, xxix, 712 f., 721.) It must be remembered that when Dapper wrote no clear distinction was made at the Cape between Bushmen and Hottentots, who were regarded as people of the same race and culture.

[25] ⁷¹) Dapper scarcely does the Hottentots justice. The description he gives may be true of the poverty-stricken and wretched beachranging Hottentots, but the others not only cooked, roasted or baked their food in various different ways, but also, when plenty of meat was available, would cut it into thin strips, which were salted and dried in the air, and could then be preserved for a considerable time, a practice from which the Boer method of making "biltong" is probably derived. (See Schapera, *op. cit.*, 238).

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raw, and seldom cooked, with entrails and guts as well, first however, pressing out the excrement backwards or squeezing it out with the teeth.

When they find no dead animals, they look along the shore for dead fish, and for limpets, periwinkles and oysters. They also delight in the flesh of sea-dogs or seals, which they kill at night with sticks when these beasts come by thousands to the beach and bleat like calves. The meat they consume raw, or roasted in the fire half done and unwashed. They are likewise no strangers to the blubber of whales and other sea monsters which are now and then washed up on shore. It has happened that they scooped out by handfuls, and gulped down like that, the sun-dried blubber of a whale stranded in the Salt River, also cutting out pieces which they buried under the sand to eat later⁷³⁾.

At times they tear pieces with their teeth out of their hard sheepskin or sealskin cloaks, and eat these only slightly roasted on coals. The Beachrangers, or Hottentots living along the shore at the Cape, come to the ships of the Dutch, and betake themselves at once to the kitchen, where, if they can, they remove whole handfuls of the fat floating on top of the meat kettle, and toss it into their mouths without bread. They are very fond of our bread, for which they willingly exchange cattle. The Saldanhars or Kochoquas and other neighbouring Hottentots live in the dry summer time on their cattle, but in the winter on certain roots growing in the ground during the rainy season. The honey which collects on the bushes they eat with wax and all. Their sick people they usually feed on cabbage, mallow and mustard leaves, cooked with a little stamped blubber.

They drink water or the milk of their cattle, but also hanker very greedily after brandy and Spanish wine, as well as tobacco; although they become sated and drunk from only a little, when they create a tremendous tumult of shouting and babbling.

INDUSTRY.

They trouble themselves with hardly any handicrafts or industries, other than preparing rushes from which to make mats for covering their huts, and herding their cattle and sheep. By watching our countrymen, however, they have learned to forge for themselves the points of their darts and assegais from bits of old iron, which they find thrown away by us here and there.⁷³⁾ They use nothing more than one stone as an anvil, and another as a hammer, and make the iron malleable with charcoal.

⁷³⁾ The incident is referred to in van Riebeeck's Dagverhaal, March 1-6, 1654.

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try to hit it, lest he be wounded or destroyed, as does actually happen at times. That is how the Capemen set out especially to hunt the animals just mentioned.

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MARRIAGE.

Whenever a man falls in love with some girl or other, he asks permission from his father to marry her. This granted, he goes to the girl's father and mother, with the earnest request that he may have the honour of marrying their daughter. Should the parents then favour his suit, the girl finds herself, willynilly, obliged to accept him in love. She puts the fatty gut of a cow round the neck of the bridegroom, instead of a golden chain, and this he must wear until it rots away of its own accord. This in effect is a confirmation of the marriage.

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Two of the fattest sheep in the whole village are then sought out and slaughtered for this newly-married couple, and dished up partly boiled, partly roasted. No one but these two people and their parents may eat of this meat, lest the marriage be not considered or accepted as binding and lawful. The skins of the sheep, cut to small pieces and the hair all scraped off, are laid on hot coals, and then, after being pounded on a stone, are eaten with great relish. The wedding does not last longer than one day, nor are any other ceremonies celebrated in connexion with marriage⁷⁵).

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The attachment and love between married, as between unmarried, people varies, just as it does with us. One finds men who have scarcely been married for half a year before they no longer care for their wives or even trouble about them, so that their mutual affection soon dies away. Others on the contrary have as great a love for their wives as can be found among any of the Dutch, and so too have the women for their husbands. As instances of true mutual love among these savages, we may mention two remarkable episodes which happened there a few years ago. In the one a widow, through sadness and grief at the loss of her husband, sprang into a pit full of wood which had been set alight, and burned herself to death. In the other, a young girl, rendered disconsolate because her parents had severely whipped her lover on finding that he had slept with her against their will, threw herself down from a rock and was smashed to pieces.

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⁷⁵) Dapper's description of Hottentot marriage ceremonies, while confirmed in the main by the writings of other observers, is by no means complete. A far more detailed account is given by Grevenbroek (see below, p. 201).

CHAP. III.

Birds.

Among the birds, which are plentiful enough and of varied colours, are ostriches, peacocks, cranes, black storks, herons, geese, pelicans, ducks, penelopes, querquedulae, glaucia, divers, urinatrices, coots, boscaes, penguins, partridges, red and ash-coloured pheasants, vanelli, figpeckers, the lesser gallinago, screech-owls, myriads of cephi, martins, swallows of various hue, colybrides, or suckers of a certain verticillated plant, and a certain kind of pelican called by the French *Flammants*, and by our countrymen, who learned the name from the Portuguese, *Flaminken*, with upstanding variegated plumage. 136

CHAP. IV.

Fish.

Here the sea and also the rivers yield their own wild creatures, sea-lions, sea-rabbits, guapervas of Brazil, whales, small sharks, tunnies (the glory of the table), salmon, rays, mullets, mussels, gilt-bream, decumanæ, eels, two species of carp (the inhabitants call them Hottentots fish, since the Hottentots delight in them, because they are scaly, and haunt the rocks, and have a tasty flesh). Another large table fish is the *steenbras*. Then there is a species of dog-fish, which the Portuguese call *Cassaon*. Also oysters, lobsters, crabs, the true torpedo, turbines, cuttlefish, and viriform shells, among which is the Pareo, called by Pliny the sailing nautilus. But to enumerate all is impossible within the narrow limits I have set myself; I shall merely add one to conclude. When I was skirting the edge of a gently curving shore beaten by quiet waves in order to prosecute my researches into the offspring which the sea casts forth from her womb, I discovered certain animalcula firmly attached to the rocks, which by the innumerable living fibres they thrust out present a rosy hue, and are in consequence popularly known among the Dutch as rock-roses. [262]

specht, and of which he enumerates nine species, while I from my own observations have noted but three, described elsewhere.)

a) vid. eundem p.m. 133.

o) *Balenæ quaedam species hic frequens Belgice wont-kapers & vin-vissen.* (A certain species of whale common here, called by the Dutch *wont-kapers* and *vin-vissen*.)

p) vide Marcgrav. lib. 4. c. 12.

q) Pliny, *Nat. Hist.*, ix. 47.1. (B.P.)

CHAP. XI.

Clothing.

291 The use of woollen garments is unknown to them although they are often vexed by great cold. They use the skins of wild animals, and of oxen and sheep. The clothing of the men, therefore, whether chiefs or commoners, is exclusively of skin, and consists of a *colobium* or blanket made of the hide of ox or sheep, and called by them *karos*. This supplies the place of a bed, of a box, and of almost all furniture. With it they protect themselves from the rain or from the cold. Not but what the garment is sometimes made from panther or goat-skin; and whereas the common folk cover their loins with fox-skin, the chiefs use otter or badger. Nor indeed was Hercules himself, the invincible subjugator of so many peoples, and now enrolled among the Gods, better clad, when he sojourned on earth, than with one skin or better companioned than by one club.

[622] When it rains they cover the head with a leather cap, closely fitting on the crown, and rising up to a peak, with flaps on both sides to cover the ears. Round the neck they hang a wallet in which they generally bestow their arrow-heads, but which they sometimes fill with tobacco. Their arms above the elbow they adorn with circlets of ivory on which they sometimes hang their wallets. For the rest they are naked, except that they sometimes protect the soles of their feet with shoes of dried ox-skin. These, under the pressure of necessity, they devour boiled or roast, sacrificing their footgear to assuage their hunger.

[415] The clothing of the women consists of sheepskin garments, to wit, a cloak and an apron, with which they take more care to cover their private parts in public than the men do. They bind their hair all round with a band [301] likewise made of skin. They rarely go shod, but instead they protect their ankles with rings made of dried withies lying closely one on top of the other. Some think that these rings are made of dried sheep-gut, others that they are fragments of membrane from the fresh hides of oxen twisted into a circular shape.²⁰⁾

²⁰⁾ Few of the early writers seems to have thought it necessary to investigate closely the exact nature of these rings, about which their statements vary so much that it is difficult to know what to believe. Maxwell's observation is probably the least fantastic: "The women wear skins cut in thongs about their legs to the length of a great many yards, which when dry with the inside out look so like sheep's guts that most strangers have mistaken them for such" (V.R.S. 5, 50).

They commonly wear ornaments on their head, or else, as we do with poodles, they shave their hair into full moons, crescent moons, or stars. On their foreheads they wear corals, serrated shells, bronze coins, and knotted hairs of cows and other animals, etc. Almost all, except the very poor, wear necklaces of coral, glass, or bronze beads. These they acquire from the Noble Company in exchange for prime cattle. On their elbows as a rule they wear ivory bracelets, on their wrists copper ones.

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CHAP. XII.

Buildings.

Apart from their huts they have no houses, nor shelter, nor dwelling-place, for they are always engaged in pasturing their herds and flocks, and are accustomed to wander through uncultivated wildernesses. Their little cabins have but one opening, and their roof and gable and walls consist of the leaves and stalks of the African gladiolus, the bulbs of which they eat instead of bread (our countrymen call it Hottentot's bread). They are so closely built that they protect the dwellers from rain and other inclemencies of the weather. Poles, gutters, and shingles are made from small branches of trees. The porch is arched and winding. Each husband digs out a hollow on the floor, in which, as on a bed, he spreads a sheep-skin; he then wraps himself up in another sheep-skin so cosily that neither head, nor foot, nor hand can be seen, assuming the posture naturally taken by the child in the womb. The wife sleeps higher up on the edge of the man's hollow bed. This little cabin holds fifteen, sometimes more, lodgers. They place the huts on hill or plain, or among trees on the banks of rivers, and lay them out in a circle at a distance of five or six paces from one another. In this way they protect the cattle, which are enclosed within these bounds, from the attack rather of wild beasts than of an enemy. But when the chiefs give the signal to move to a new place, they warn their subjects by kindling huge fires. Then the women alone collect all the stock, and all the gear which at other times is cast into leathern bags and carried on their own shoulders, and place them together with the hut on pack-oxen, while the men drive away the forces of the enemy.

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CHAP. XIII.

Furniture.

Whoever makes enquiry into the matter of their furniture will need to ponder the examples of the ancient world, where he will find that the Theban Crates made a gift of his property to the people, and chose the wilderness, scorned his parks and orchards for a single staff, and took in exchange for his splendid villas one wallet for his back. For as in the old days the Cynics were contented merely with a wallet and a stick, so now are the Hottentots. The wallet and the stick are to the Hottentots of to-day as they were to the Cynics in antiquity, the equivalent of the General's cloak, the King's diadem, the bonnet of the high priest, and the augur's staff. Nor in this matter do they yield to Diogenes who contended with the great king of Macedon about true kingship, glorying in his staff rather than in a sceptre, in his wallet more than in a throne; for the Hottentots are always contented with their lot. They do sometimes however use cups, either shells which they have collected on the seashore²¹⁾ or the shells of tortoises which they have eaten. These they call *strigoos*. They roast them in the ashes and eat them, and sell them to strangers for a little tobacco. But if they lack a cup, then, like the Cynics, they drink water from the hollow of their hand. Their food they prepare sometimes in a pot that has been thrown away, sometimes under the ashes; otherwise they devour it raw. But the richer among them make most beautiful clay pots for use in cooking,²²⁾ while others from the trunks of trees make oblong troughs for food.²³⁾

The pots were often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They were unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout. (Schapera, *Khoisan Peoples*, 313.) Grevenbroek (see below, p. 251) briefly describes their mode of manufacture.

²¹⁾ The Hottentots made not only eating vessels, but also milk bowls, pails and dishes out of wood. These utensils were apparently fashioned entirely by cutting and boring, no fire or other hot object being employed. Their different shapes and mode of manufacture are summarized by Schapera, *op. cit.*, 314.

¹ [See 10: Grevenbroek, this File, cnt. 116, p. 251. — *Analys*]

CHAP. XIV.

Their Character.

Their native barbarism and idle desert life, together with a wretched ignorance of all virtues, imposes upon their minds every form of vicious pleasure. In faithlessness, inconstancy, lying, cheating, treachery, and infamous concern with every kind of lust they exercise their villainy. They are so bloody in their inclinations as to practise their cruelties even upon their vanquished enemies after their death, by striking their arrows and weapons into their dead carcases. Thus in the hardness of their hearts, resisting every impulse of humanity, they persist in the savagery of their fore-fathers. They are so addicted to theft, that one neighbour does not stick to enrich himself by stealing the cattle of another. Those Africans who gave you your triumphal name, O Scipio Africanus, lofty exemplar of culture and sainthood, must have been more humane, more chaste, than these. And in addition to their shameful indulgence in vice, they secure for themselves a luxurious idleness; they never till the soil, they sow nothing, they reap nothing, they take no heed what they shall eat or drink. But the force of nature keeps them absolutely subject to their squalid ways. Wherefore whoever wishes to employ them as slaves must keep them hungry, never fully satisfied, speak to them with authority, and never fail to be as good as his word. 181 [727] [674] [461]

A consequence of their way of life is that premature old age seizes their lustful and usually exhausted frames. But since they are very careless, or rather utterly indifferent, about recording their age, no certain statement can be made as to their average span of life. For the exhaustion produced by their unbridled lusts is compensated by the temperance to which their indigence compels them. Their diet is a vegetable one. Our countrymen dispute as to whether some of them have not outlived the century; and some speculate as to this being the reason for the great ages of men in antiquity. 145 262

Furthermore, from their tenderest years they have such an insatiable appetite for tobacco (infants of less than 8 months old can often be seen smoking), that, when they have the chance of living for ever free from the restraint of laws and slavery, they yet prefer servitude to going without tobacco, often slaving at the nod of a master the whole day in return for a scanty portion of the weed. So extravagant and insatiable is their desire for it. 276 437

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The women live more sparingly; they are not allowed beef, nor fresh milk, but mutton occasionally. So much do they despise the women.

But gluttons as they are they are not without intelligence. Their minds are wonderfully powerful in remembering a kindness or an injury, fearless of danger, confident in themselves, and contented with their lot. Whether they are urged by dire poverty or blessed with a prosperous flock, they are always the same. But if one of the more distinguished should be living in want, they are touched by a slight feeling of pity (and in the setting of their enormous vices this virtue flashes like a jewel) and contribute a sheep or a calf to the man bereft of flocks and herds. When they have once formed an opinion they are very slow to change their minds. They do not covet gold or silver like other mortals; in truth the desire of riches exists only where they are in use; and ignorance of vice is often of more service among them than knowledge of virtue among other people. To sum up they afford a clear proof that even a mild climate can produce monstrous dispositions.

Among this savage and depraved people some are distinguished for shrewd and subtle understanding. I have spoken for instance with three Hottentot women: one, Aeva²⁴), was a civil, modest body, of rational discourse, who, being pretty well acquainted with the Dutch and Portuguese tongues unfolded to me many secrets of her race; the second, Cornelia, having exchanged her impious ignorance of

too, named Eva, long ago taken from the African brood in her tender childhood by the Hon: van Riebeeck, and educated in his house as well as brought to the knowledge of the Christian faith, and being thus transformed from a female Hottentoo almost into a Netherland woman, was married to a certain Chief Surgeon of this Residency, by whom she had three children still living, and some others which had died. Since his death however at Madagascar, she had brought forth as many illegitimate ones, and for the rest, led such an irregular life, that for a long while the desire would have existed of getting rid of her, had it not been for the hope of the conversion of this brutal aboriginal, which was always still hovering between. Hence in order not to be accused of tolerating her adulterous and debauched life, she had at various times been relegated to Robben Island, where, though she could obtain no drink, she abandoned herself to immorality. Pretended reformation induced the Authorities many times to call her back to the Cape, but as soon as she returned, she, like the dogs, always returned to her own vomit, so that finally she quenched the fire of her sensuality by death, affording a manifest example that nature, however closely and firmly muzzled by imprinted principles, nevertheless at its own time triumphing over all precepts, again rushes back to its inborn qualities" (D., July 29, 1674). The entry for the following day tells us that "the body of the deceased Hottentoo, Eva, was, notwithstanding her unchristian life, buried to-day according to Christian usage in the church of the new Castle".

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CHAP. XVI.

Means of Livelihood.

Nature has taught them gluttony, their slothful indigence teaches them temperance. They have no variety of food; from marshes and mounds they root up sword-lilies; with the leaves of this plant they roof their huts, the bulbs they use for bread. These are dug up by the women, for it is the women who provide food for the men; the men look after the huts and the herds, or else are occupied in war. The only interruption to this diet is in the event of a marriage or a birth, when they slaughter an ox, or at least a sheep, to provide a feast for their friends, unless some wild animal should happen to be taken. They also eat the leaves of many kinds of sedum.²⁷⁾ They drink the milk of cows and sheep. The women do the milking at fixed times of dawn and dusk, and they make it into butter by an elegant process. They skin a bird, and turn the skin inside out so that the feathers are inside; they tie this to a hollow stick and shake it so that the milk is separated into butter and whey.²⁸⁾ With the butter they smear their heads; the whey they drink. They do not know how to make cheese, nor do they like it. They drink nothing except milk and water; they eat only fish with scales, not eels, nor rays, etc., nor any sort of shellfish or oysters.²⁹⁾ But there is a sort of very sweet bream with scales in which they take great delight.

²⁷⁾ Still commonly known in S. Africa as *Hotnotsvyg* (Hottentots fig) or sour fig (= *Mesembrianthemum edule*).

²⁸⁾ A more accurate description of the butter-making process is given by Grevenbroek (see below, p. 247) and by Schreyer, who says: "Die Milch schütten sie in einen ledern inwendig rauchen Sack, in welchen unten ein Löchlein, welches sie zubinden, alsdenn nehmen ihr zwey den Milch-Sack, jeder bey einen Ende, schütten und werffen die Milch so lang in einander, biss Butter wird, als denn lassen sie die Butter-Milch durch das Löchlein abfließen, thun die Butter heraus, welche dann, wie leichtlich zuerachten, voll Haar ist, das einen davon eckelt; Ihnen aber eckelt nicht, denn sie können alles hinein essen, woran wir einen Eckel und abscheu haben" (*Reise nach dem Kaplande*, reprint 1931, 46). [They shake the milk in a skin bag with the hairy surface turned inward. At the bottom is a small hole, which they bind fast. Two of them then take the milk-sack, each at one end, and shake it about vigorously until the milk turns into butter. Then they allow the whey to flow out through the hole, and take out the butter, which, as can easily be imagined, is full of hair, so that one fights shy of it, but this they do not mind, for they eat many a thing which we avoid.] The modern Hottentots employ a somewhat similar method of making butter, which they eat either fresh or dried with various edible plants (cf. Schapera, *op. cit.*, 237).

²⁹⁾ This certainly does not apply to the "Strandlopers", who ate all kinds of fish (see above, p. 57).

Infants and old persons, women and men are equally
addicted to tobacco; and jealous though they are of what
is their own, yet among companions they hand a lighted
pipe around in turns. There grows in these shores a root
of the African Arum, with such a pungent taste that it
not only burns the tongue but sharply cuts it. It deserves
to be classed among the poisons. The Hottentots mitigate
the pungency by cooking (the fire expels the hurtful
sulphur, and at the same time binds the volatile and biting
salt) to make the plant fit for food; and it is a feast for
hedge-hogs, which are here of a remarkable appearance.
They also feed on quite inedible things, like dried and
dusty skins (often such as have been long in use as shoes),
and even on excrements, but always mixed with other
things; for to a man they are without delicacy or niceness,
not even excluding the king, miserable beggarly wretches,
like almost all negroes.

CHAP. XVII.

Their Mode of War.

Nothing could be more unfriendly than this region, where
the savage storms and stony mountains are matched by
the character of the inhabitants. Their rough and cunning
disposition sorts ill with the easy temper of our countrymen,
and they resort to war upon the slightest cause. Their
weapons are, in addition to a skin cloak which they use
instead of a shield, the bow and javelins. These are either
projectiles (i.e. hurled straight at the mark), commonly
called *assegaïs*, which they can direct so accurately at a
mark that they can hit a fixed point at a distance of forty
paces, and which they fling with a downward motion of
the arm; or else designed for carrying to a distance, in
which case they are balanced by two wings, and being skill-
fully launched with great force fly and transfix the enemy.
They usually imbue these weapons with poison in the
following way: they irritate a viper or other noxious snake,
then into the mouth of the angry creature they repeatedly
plunge the tip of the weapon. They bind the creature to
prevent the weapon from falling out, they enrage it to
increase the strength of the poison, and then chop its
head off.²⁹) It is from maxillary glands that vipers spit

first tie up the aforesaid bladder near to the tooth with a fine
thread, in order to prevent the venom from escaping. Then when
the bladder is dry they divide and smear the desired weapon
with it" (Waterhouse, *Simon v. d. Stel's Journal*, 164-5). Cf. also
Schäperda, op. cit., 129 ff.

H
825 warning in places beset by lions or other wild beasts. And I myself have seen some that betray the presence of snakes. It was by the help of one of these that I came upon a ten-foot, parti-coloured tree-snake, with a very sharp tail and of beautiful appearance, which was, without doubt, intending to seize the bird, or its young, or their nest. An additional proof of their keen sight is that native watchers on shore most faithfully discover the approach of ships to this harbour long before they are visible to European eyes; so that it might be said that in sharpness of vision they rival that Sicilian, who, if we may believe Strabo, did from the Lilybaean promontory count the vessels of the Carthaginian fleet as they sailed out of their own harbour.

H
142 It is a notable fact that nature has adorned the heads of
231 the Hottentots with the thick wool she has denied to their sheep. The sheep I should describe as *mustimones*, or hairy. A leg of the local mutton does not, owing to their hateful gourmandise, tempt the nice palate of our dainty countrymen so powerfully as a shoulder of European lamb.

H
262 They live for the most part on beef, mutton, all sorts of
[252] game, and other flesh that suits their taste, well roasted or boiled. They also eat sea fish and river fish, and in this they differ widely from the inhabitants of the inland parts, who refrain from every kind of fish, even shell-fish⁷⁾. They live also on wild fruits and roots, and other unpurchased victuals; and whatever else hunger and the belly that is the dispenser of invention has taught gluttons to devour, this they swallow down into their insatiable maws; nor does that barking dog, their stomach, spare whales or other monstrous fish which the tide casts dead or alive upon the shore. Such are their choice feasts!

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415 In eating liquids, or liquid food, they use spoons fashioned
321 of ox-horn, and sometimes also sea-shells. Or they dip sponges in honey or milk and suck them.

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262 They reject and refuse the flesh of boars, wolves, lions
[272] and other wild and carnivorous animals, as unclean, forbidden, and nourished on filth, nor do they think it right to taste butter and eggs. Boys may eat the flesh of hares, but only until provided with a wife. All refrain from sheep's milk as injurious, saving children who are allowed the use of it.⁸⁾

⁷⁾ This applies to the AmaXhosa, of whom the survivors of the "Stavenisse" reported that "they eat no fish, nor anything that comes out of the sea." (Godée-Molsbergen, *Reizen in Zuid-Afrika*, iij, 62).

n 8) [see pp 182-81 for footnote. - AAm/ys F]

000 Et quamvis variae hic praestantesque salinae lacusque, quorum aquae sua sponte in sal concresecunt, salis tamen usus ignorant. Nostratium autem salgama, eorundemque carnem, aut piscem salictum, reliquosque cibos muriaticos non fastidiunt, quorum lactucam, oleraque tandem avidi edere didicere, quae olim pecori cum graminibus campi, illudentes Europaeorum ingluviel, depascenda censebant, et Boves convivas facerent, herbasque aggererent, invitantibus in prandium aut caenam regerebant, jactantes se inedia sustinere, pauperiemque pati ab infantia didicisse. Certe penitius omnem vitam eorum inspiciens comperi ipsos penuriae tolerantissimos, eamque per omnia extrema Rechabitarum similem ducere.

Potus nobis vicinis aqua et lacte, sed extimae gentes sitim insuper oxygulo, alicâ, zyrho, ceriâ, aut cervisiâ levant, quam Rotterodamenti similem, ducentis et amplius hinc milliaribus in capacissimis fictilibus vasis, primae et secundae notae cum pane autopyro coquere, adhaec pinsere granum nostratibus ignotum, farinâ candidissimâ boni nutrimenti, trifarium, milio aliquanto majus, et ab illo panicoque non multum abludente, norunt mulieres, quibus rei familiaris onus, et educendorum liberorum, agrorumque colendorum cura incumbit.

Si quae uno foetu geminos enixa, eos tollunt, et puerperae fovendos, nutriendosque dant: multum discrepantes à ceterioribus, et qui nostratibus intermixti degunt, sueti alterum gemellorum, puellam scilicet, marem semper servantes, immani saevitia! avibus ferisque diriplendam dilacerandamque in dumo exponere, aut vivam in terram

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^a) None of these food taboos seems to have persisted down to recent times, save only that of the hare. In all the Hottentot tribes this might only be eaten by women and children, and was strictly forbidden to men and to youths who had passed through the puberty rites. This taboo was apparently associated with the well-known myth in which the hare distorts the message given him by the Moon to convey to people on earth, and promises them death instead of immortality. Any man found guilty of eating the hare's flesh was excluded from the company of other men until he had been purified of his offence. (See Schapera, *Khoisan Peoples*, 239-40, 283, 357-8). The "Siavenisse" crew reported of the AmaXhosa that "the old men and women do not eat hares, but the young people may . . . they also do not eat lions and 'wolves' (hyenas), which are held to be unclean." (Godée-Molsbergen, *loc. cit.*) And again: "They do not eat poultry because these feed on filth, still less do they eat eggs, and it makes them sick to see

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the use of it.⁹) And although there are here various excellent salt beds and pools, whose waters turn of their own accord to salt, yet they are ignorant of the use of it. But they do not refuse our pickles, or pickled foods, or salted flesh or fish. Our lettuces also and other vegetables they have at length learned to eat greedily, though at first, mocking the indiscriminate taste of Europeans, they would say that they were only fit to be eaten by cattle along with the grass of the field. Then, if asked to lunch or dinner, they would retort, make the oxen your guests, pile up the grass, boasting that they could endure fasting and had learned to bear poverty from childhood. And indeed on a close view of their whole life I have come to know that they are very patient of scant living and order their whole existence in the rigorous manner of the Rechabites.

Our neighbours drink water and milk, but the distant tribes quench their thirst also with curds and various sorts of beer. This, which is like Rotterdam beer, is made by the women two hundred and more miles from here in huge earthenware vessels, and is of two qualities.¹⁰) The women also bake a coarse bread, and pound a grain unknown to our countrymen which produces a white flour and is very nutritive; it is of three sorts, and is somewhat bigger than millet, and not very different from it and panic-grass.¹¹) On the women lies the burden of the household, and also the education of the children and cultivation of the fields.

If a woman among them bear twins, they rear them, giving them to the mother to be cherished and fed. In this they differ greatly from the nearer tribes and those who live among us, for their custom is, when twins are born, to take one of them, of course the girl, for they always preserve the male, and cast it with hideous cruelty to the birds and beasts to tear and rend in some thicket, or to bury it alive in the earth. The reason they allege is that

Europeans do so" (Moodie, *Record*, 417). Grevenbroek evidently had these statements in mind when writing the passage above. Schreyer (op. cit., 45) says that Hottentot men were forbidden to drink sheep's milk, which was a food fit only for women.

⁹) Soga (*The Ama-Xosa*, 399-401) also speaks of two varieties of Kafir beer, *utywala*, a mild inebriant, mostly used at social gatherings, and *amarewau*, a non-intoxicant kind, used for private and domestic drinking. The "Stavenisse" crew said the Amakhosa had corn from which "they make very well tasted and nourishing bread, and brew beer both small and strong, which is not unpleasant in taste, and which they keep in earthen vessels" (Moodie, op. cit., 418).

¹¹) Kafir corn (*Holcus sorghum*). The "Stavenisse" crew reported the existence of three kinds of this corn (Godée-Molsbergen, op. cit., 67).

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Epidemic diseases which attack the natives on this side of the mountains from time to time are sore eyes, colds and catarrh, and perhaps some others unknown to me.⁽¹⁾ A loathly impetigo and venereal disease have, I am afraid, been caught from us.

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Again and again I have endeavoured to persuade them to make bedsteads for themselves with oak legs, to cover the frame with thongs for a support, and to lay skins thereon, in order to preserve or restore their health. But my advice was given to deaf ears. They see and approve the better course but follow the worse. So huge a task is it to wrench the sons of earth from ingrained error or evil custom, even if they be ruinous and recognized as such.

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When a soothsayer or priest is about to make a sacrifice he first whets the knife; he then places the cow with its feet tied and its head to the North three or four paces from the door of the hut in which the sick man lies, and gives it a light blow with his fist on the left side. It falls to the right on to green branches lying ready for it; and forthwith he cuts away with his right hand from near the navel a piece of skin the size of his palm, as much as he can hold in his left hand; then he immediately binds this on the right wrist of the patient.⁽²⁾ His next business is to skin the animal alive. I have heard a disembowelled cow lowing, and have seen the Hottentots eating the badly roasted side of another cow in the same condition and still alive. After this he washes the face of the sick man in a little blood which he catches in a pot, or dish, or tortoise shell; and making libation of the gall of the victim, he puts the gall-bladder on the roof of the sick man's house.

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The sacrificial implements of our natives, and their methods, offered directly to my gaze, roused in me a far more lively interest than anything I have ever learned of the sacrificial rites of the Ancients by examining what has been cut or embossed on stone or bronze, or painted in pictures, tapestries, carpets, parchments, rolls or books.

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described in the journal of v. d. Stel's trip to Namaqualand. "First they laid it on its back and one cut open its belly while it still lived, thrust in his hand and drew out the entrails, the sheep being still alive. Then the skin was clumsily torn from one side, the flesh severed from the shoulder blade, the ribs roughly broken off one side and stripped of flesh one by one, the same process being then repeated on the other side. The reason why they do not cut the throats of the animals they slaughter is to keep the blood, which they collect and boil by itself and then eat" (Waterhouse, op. cit., 124).

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If I may be allowed a conjecture, I should say that the reason of their hanging the entrails round the neck of the patient and anointing him with fat is to check the excessive exhalation of the vital spirits, and, by closing the pores of the body, to keep out external cold and foster the native heat. 757

The pasture grass found in the stomach or bowels of the victim, and the excreta, are cooked by some together with the flesh and looked upon as a great treat: not a very refined one to be sure! Others fling these things before the sick man's door, and when the marrow has been extracted from them by the heat of the fire, they anoint the sick man with it, a very powerful remedy. They treat the patient also by fasting and dieting. A favourite diet is cow's milk boiled with a handful of pepper and other aromatic herbs, and given to the patient cold. 262 757 [263]

A very frequent remedy is to turn the patient on his back and on his front and make water on him. They do not allow even his face to escape a bath of urine. Some even take, in a sea-shell or tortoise-shell or some other vessel, the amount of water discharged by one man, mix it with a powder from a certain plant, and administer it to the sick man. They do not attach any healing property to the water of women: the women themselves think it injurious to them. But sometimes a sick woman is made to sit upon her haunches with her legs bare, while the men make water upon her from the knees to the feet. 757

When a woman is ill, they take fresh cow dung, mix it with water, and heat it on the fire; the woman is put to sit in a trench, and the warm water is dashed over her legs up to the waist. The patient sometimes recovers, but in my opinion most of the credit is due to Nature which always strives to preserve itself.

As a cure for disease they also employ scarification or criss-cross incisions in the skin of about a finger's length, especially on the chest and sides. The cuts are made very close to one another. Sometimes also they try cautery. 757 304

in a circle round their fire. The 'doctor,' after addressing himself to the sun with much gesticulation and talk, went up to the patient, who was lying completely naked on the ground, and began to make water all over him, from the head down all over the body, until his flow had ceased; the other Hottentots, 7 or 8 in number, then faithfully followed his example. The patient, after being lustily bathed and washed in this way, went to sleep in his kaross, and the following day was again fit enough to accompany us" (op. cit., 31-2). Kolb also gives a good deal of attention to this mode of treatment (op. cit., 566 ff.). 757

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I have now described the outfit of a fashionable male, and the dress and adornment in which the women, both wives and maids, flaunt themselves, festooned with ribbons and half-naked, and smeared with various decorative pigments. Among the Magosi when women meet, they embrace and kiss, their faces beam with joy, each takes the other's hand in friendly greeting, and they enquire of one another: Where from? and Whither away? How does your health? and what is the news in your part? and what new ditties and dances have you learned? chatting together as thick as thieves.²²)

The men on this side of the mountain follow the ancient Roman practice of binding their feet with skin shoes by way of sandals; the women do so only in thorny bushes and thickets through which no lion or wild beast could force a way, otherwise their feet, which are wonderfully small, are bare and unshod. If hunger overtakes the natives in desert places far from their huts, these velskoene, pounded with flints and roasted on the fire, furnish their last repast.

Some assert that their race came into being from a male and female simultaneously sprung from the earth; others, among the Magosi, following the steadfast tradition of their ancestors, and one more in harmony with the Jewish and Christian Scriptures, ascribe their origin to a man and his wife who in remote times descended through a window on to the earth. All are agreed that from these first parents they learned agriculture and the storing of grains and berries, the milking of cattle, the brewing of beer and the making of bread.²³) There is a gleam of sense in their words.

Their food is as rough as their clothing, and both are lacking in elegance and refinement. On the ground, after washing their hands, they eat the food the women have prepared; on the ground they sleep. The same skin that covers them by day is conveniently converted at night to supply the uses of a pillow, a mattress, a rug and a mosquito net.

Our nearest neighbours whose wanderings bring them quite close to us, and those who are scattered over the mountains, live a hand-to-mouth existence as robbers and cattle-raiders; they keep to desert places untouched by human cultivation; they are bound by no discipline, obey hardly any custom or law, and are not subject to the

other, men and women, young and old alike, asking whence they come, and where they are going, what news they have, and whether they have not learned any new dances and songs."

Heitsi-eibib ||*Kháb*, ‡*Gama-†gorib*, *Tüsib* and |*Aub*,
the Serpent.

769 Captain James Alexander, later Sir James Alexander, had, no doubt, a very fascinating way of gaining the confidence of the natives. The Namaquas even now speak of him in the highest terms, and praise his social and familiar habits. An old Namaqua said to me of him " |Ava-khoi khemi ko tsā |hūb ke,"—That man had the flavour of a Redman,—meaning to say that the English traveller knew how to fraternize with them.

Alexander's observations, therefore, we must consider very valuable. He was the first to supply us with specimens of Khoikhoi folk-lore. In these pages we can only reproduce his notes on the mythology and religion of the Namaquas:—

"These Namaquas," says Alexander, "thought that they came from the East. In the country there is occasionally found (besides the common graves covered with a heap of stones) large heaps of stones on which had been thrown a few bushes; and if the Namaquas are asked what these are, they say that Heije Eibib—their great father—is below the heap. They mutter, 'Give us plenty cattle.'—(Alexander, "Expedition of Discovery," i. 167.)

821 "There is a strange story about the moon which is a little better than their usual ignorant notions. "The moon, they say, wished to send a messenger to men, and the hare said that he would take it. 'Run, then,' said the moon, 'and tell men that as I die and am renewed, so shall they also be renewed.' But the hare deceived men, and said, 'As I die and perish, so shall you also perish.'

● [262] Old Namaquas will not therefore touch hare's flesh; but the young men may partake of it—that is, before the ceremony of making them men is performed, which merely consists in slaughtering and eating an ox or a couple of sheep."